The Relief Society Magazine

February 1931

Vol. XVIII No. 2

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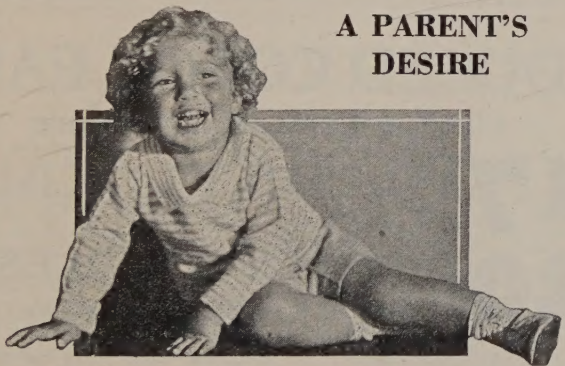

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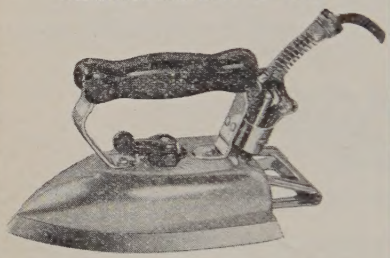

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In Tune

By Helen Kimball Orgill

The day has been dark and dreary;
My task has been hard and long,
But I am not sad or weary,
For deep in my heart there's a song.

A song that springs up like a fountain,
From depths of an infinite calm
And woes that seem great as a mountain,
Are banished by heav'nly balm.

THE PROTEST

C. E. Dallin

THE
Relief Society Magazine

VOL. XVIII FEBRUARY, 1931 No. 2

The Lamanite in the Gospel Scheme

Address delivered at the Relief Society Conference October 1, 1930
By Rey L. Pratt, President of the Mexican Mission

WHILE sitting here, my mind has gone back to the many, many sad times in my contact with the Lamanite people, knowing and feeling how misunderstood they have been. How my heart has longed for an opportunity such as this, that I might be transported from where I was to some great gathering of the Church to tell my story in their behalf! And now I find myself looking at it from the other point of view and I wish with all my heart that I could transport you out to where they are so that you might get a personal glimpse and have the contact that would let you know intimately the feelings and the problems and the conditions of the Lamanite people.

THE past year in your work in the Relief Society you have been taking up the study of the Book of Mormon. I thank the Lord for that. I feel that the Church could well afford to devote more time to this study than it has done for some time past. Perhaps what the Lord revealed to Joseph Smith concerning the coming forth of the Book of Mormon and the very specific reasons for its coming forth has been missed by you in your study of it.

The assumption in the Church in regard to the Book of Mormon is that the primary purpose was to give us the gospel. In it is contained, as we know, the fulness of the everlasting gospel, but I should like to read in that connection a quotation from the Doctrine and Covenants that seems to put us right as to why the Book of Mormon came forth in this day and age in which we live. The Lord was rather reproving Joseph Smith for letting the manuscript get out of his hands and told him what he might do to regain favor with the Lord and go on with the translation, and said,

"Nevertheless my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people,

"And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—

"And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites, who dwindled in unbelief because of the in-

iquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations;

"And for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people;

"And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved." Section 3, 16-20.

If the coming forth of the Book of Mormon and the preservation of these plates were for this very purpose, it seems very evident to me that the membership of this Church should direct their efforts toward the fulfillment of these promises, for the Lamanite people do not know of the promises made concerning them. Without the contact being made with these promises and the book that contains them, through us, they will never know of them. Consequently there is a very great responsibility devolving upon this Church in behalf of our Lamanite brethren.

I call your attention to the fact that the Lamanites that dwell within the confines of the United States are a very small part of the people of Joseph, those descendants of Lehi through his sons Laman and Lemuel, that are in existence. There are a great many more of them in the countries to the south of us: Mexico is a Lamanitish country, Central America is a Lamanitish country, the great majority of the inhabitants of all of the South American countries are Lamanitish people. They are nevertheless conquered and dominated and brought down to a condition of serfdom by the Gentile conquerors who have come in among them. The Lamanites are the descendants of the rebellious sons of Lehi, those two boys who would not work in harmony with their father from the time they left Jerusalem, who persecuted their younger brother Nephi and his brothers who stood with him in endeavoring to establish the Church of the Lord and to work out his purposes among them. Early in their history, this prediction was made by the Lord, speaking to Nephi:

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

"And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.

"And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.

"For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also." Book of Mormon, 1 Nephi, 2:20-23.

The curse placed upon them was a result of their rebellion and the curse was manifest in a dark skin that came upon these people. The Lord made it permanent so long as they would not return to him. He extended it to all who mixed with them. Lehi, even before he came unto this land, foresaw the condition that should prevail among the people under certain conditions, and I would like to read to you this afternoon his prediction concerning this people and their coming unto this land, for it foreshadows all that has passed and it specifically sets forth conditions as they have been recited to you this afternoon and conditions that I should like to call to your attention that prevail in the republics to the south of us

with a predominance of Lamanitish population. Lehi said:

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever." 2 Nephi, 1:9.

The Lord never makes promises that he does not expect to fulfill if the people comply with the conditions. If the descendants of Lehi had complied with the conditions therein laid down and had served the God of the land, they would have been possessors of this land—even we should have had no participation in it unless we belonged to the nation they presided over. While the Lord makes his promises to be fulfilled, there is always an alternative—the Lord always presents the other side of the question. To these people who were given such a wonderful opportunity through this prediction of their father to possess forever this land as a land of their inheritance, it was given them to know how they might forfeit it. Strange how men will sin in the face of knowledge, but that is a human propensity.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

"Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten." 2 Nephi, 1:10-11.

Now, the history of these peoples shows emphatically that they pursued the latter course, that they turned from their knowledge of the God of the land through a great many centuries. The Nephites maintained their prophets and they maintained the religion that the Lord had given to them. At times they fell into wickedness, but all through the long history of the Lamanite nation they rebelled against their father, they rebelled against the religion taught by Lehi and by Nephi, except for short intervals during which time some of the Lamanites were converted. After the visit of the Savior to this land, all the people were converted to the gospel of Jesus Christ, and for a period of two hundred years there was absolute peace and faith and obedience to the commandments of the Lord, and the doctrines of God were followed by the people of the land. But even after this momentous time, one of the most remarkable in the world's history, they became proud and haughty and class distinctions arose and divisions came among the people—Lamanites and Nephites were again known and there was wickedness on the part of both factions: if anything, the Nephite people were more wicked than the Lamanite faction, and the Lord permitted that the Lamanites should absolutely and utterly destroy them from off the face of the earth. Subsequent to that time, the Lamanites degenerated in their worship, they descend-

ed in the countries to the south of us, to a system of devil worship.

There are a great many other passages in the Book of Mormon to show this condition was foretold: you will find them recorded in Third Nephi and again in Mormon and in other writings of the ancient prophets of this land who specifically predicted these conditions, the treatment that the people should receive at the hands of the other people, the other nations that should come in among them, and that they should be scattered, that they should be smitten, that they should be hated, that they should become a hiss and a by-word, that they should be made the hewers of wood and the drawers of water for the conquering nations that should come in among them.

PROPHECIES in this world, no matter where recorded, have never had a more literal fulfillment than those uttered concerning the Lamanite people. The saddest history, is the story of the Indian as I have been reading it for the past quarter of a century—reading it in books, yes, but more often in the lives of the people I have come in contact with. I have in my collection a history of the Indian written by a historian in Guatemala who prefaces his work in these words: "If my pen might have the gift of tears, I would write a book and I would call it The Indian and I would make the whole world weep."

The Indian was the veritable lord of the land at the time of the coming of Europeans here. In the year 1519 Cortez set out with an expedition from the island of Cuba to conquer the great Aztec nation. After overcoming several Indian tribes, he and his men went on to the present site of the City of Mexico, where Montezuma, the Aztec chieftain entreated them to return. He sent them wonderful presents of gold and other treasures, hoping they would be placated and would go back and not molest them. But this only incited a desire to conquer and lay hold upon these wonderful riches. They found they were pitting six hundred men against a nation of thirty millions of people with many hundreds of thousands of warriors. It seems strange that a little band of men could have overcome such a great nation, but we must take into consideration one thing: The Savior of the world visited the Nephite people and instituted his Church, an era of prosperity followed his divine ministry among this people; when the Savior went away he promised sometime to return, and these people had it in their traditions that that fair god whom they called Quetzalcoatl who instituted this era of prosperity was to return to them. In their minds he was probably very much like the Spaniards proved to be. Peculiar things had been occurring during Montezuma's reign that made it apparent that the empire was to be wrested from his hands, and he saw in Cortez the return of that god in their mythology to take away the empire and return the people to their great day of prosperity. But still there was some fear in his heart and he shrank from it, praying the men to return to the land from which they came. For this reason there was no particular resistance to Cortez, and when he marched on the City of Mexico, with his force augmented by traitors from the Indian tribes he had conquered with his magic arms, he was met by the emperor himself who invited him into his city on peaceful terms and who offered him quarters next to his own in the capital. This condition did not last long for Cortez in a most presumptive way made

risoner of Montezuma right in his wn capital. Trouble arose and Iontezuma was induced to send his rother to quiet the rebels, but the rother, instead of trying to do this, d the people in open assault against he Spaniards who were quartered n the city, and they were driven ut the western causeway and reeated from the city, back to the ttle republic of Tlascala. The arival of several vessels with men nd war munitions enabled Cortez o reorganize his army, and after ecuperating from his defeat he laid eige to the City of Mexico and ore terrible seige was never waged. Iothers were reduced to the exremes of eating their own young o assuage the pangs of hunger and wo days preceding the fall of that ity, 80,000 people were butchered y the Spaniards and their allies. he fall of the great Aztec emire was the opening wedge that ubdued all the native races south f the Rio Grande. The coun-y was made a vassal of Spain. he people were the slaves of Spain nd were apportioned out with land o the conquerors. I know men in at country who have held in one olding as much land as two-thirds f the State of Utah. They took rom them their land and their possions, took away everything that ey possessed. They threw down eir gods, they desecrated their mples, they murdered their emperrs. From this beginning we have lvarado who repeated this same ndition in Guatemala; and we have e terrible Pizarro who humbled eru. The gold of the country was athered together and melted and rried away by the invaders. Not nly were they despoiled of all the aterial things of life, but their reion was desecrated, those things eld most dear were taken away om them. The Spanish conquerors considered it to be their duty to convert the races that they conquered as well as to subject them to their king. Their right of conquest given them by the Holy See, they set out to convert them and to establish in lieu of the religion of the country, the Catholic faith. In order to accomplish this, the inquisition with all its horrors was brought to bear against the people. The mute evidences of it make a man's blood curdle. I have seen a section of wall in one particular part of the National Museum of Mexico where it stated in the description of it that it was used in the Spanish inquisition—the face of it is torn off, but there, partly turned to stone, you see a mother with a baby in her arms, who had been built right into that wall. The horrors of the inquisition are too great to even mention here, but suffice it to say that the Indian was humbled, he was brought low, and to escape absolute extermination, he was converted to the religion of the country. Statistics are marvelous in regard to what has been done in these countries in regard to the remnant that has been left by reason of the conquest. I am reading here from an article that I compiled in 1914 on these matters:

"History says that at the beginning of the Conquest of the proud Incas of Peru by the Spaniards under Pizarro, they numbered six millions, and fifty years after the conquest, there had perished, according to a canon gotten up by the order of Philip 2nd, in the year 1580, more than two millions of the Indians of that empire. When Peru gained her independence, says a reliable historian, she had lost nine-tenths of her inhabitants Of the six millions that she had at the coming of the Spaniards, according to a census taken at the order of Viceroy Gil de Lemos, there remained in the year 1795 only 608,899.

"The kingdoms of Quatemala, comprising most of what is now known as

Central America, had a population at the coming of the Spaniards of over three millions of people; according to a census taken in the year 1810, there remained of the native people, only 646,076. It is said on good authority, (Antonio Batres Jauregui, Autor de Los Indios, su Historia y su Civilization) that, at the end of the 18th century the native people of the countries that had been conquered by Spain had been reduced to one-tenth their number at the coming of the Spanish conqueror."

I wonder if we could ask for a more literal fulfillment of prophecy. Could we wish the Lord to be more literal in taking away from these people the land of their inheritance? The present rebellion in Mexico that began in 1910 is bringing liberty to thousands of people whose parents never knew liberty, bringing liberty to people whose parents have been in captivity since the conquest. Statistics given out in 1910 were to the effect that of the fifteen million people in that land, two million alone owned the shirts that they stood up in; thirteen million people in that land did not possess legal right to a single foot of ground, to a home, to anything in all the wide world, they were absolutely dependent upon the people who owned the country and who gave them work—at what a cost! They were reduced to bondage, compelled to work at a wage on which they could not live, and when they drew from the country enough on which to live, the amount was charged against them. The law allowed the country to retain the person of a man who owed a debt, and should he die, to pass it on to his son, in his father's stead. What was the result? They were never able to pay the debt. I lived there during years of a regime of that kind in Mexico. Men were taken into the tropics where it is unhealthy to live and made to work throughout the long tropical days, and were herded into stockades at night. They died like flies. Thank God they are not like they used to be. In some sections they have papers from the crown of Spain which granted possession of land. These papers are registered in the City of Mexico, but do you think they can get possession of that land? They cannot, unless somebody mightier than I have seen steps in and gives them right to that which they hold papers for. They have been reduced to a remnant, have been brought low in every sense of the word. If it should go on how long would it be before the other one-tenth would become extinct, if in four hundred years nine-tenths have succumbed?

THIS is the point I want to get to—that same God that revealed to Lehi these very conditions and that predicted this and caused it to be brought about to humble these people, has provided and foretold and will decree their restoration. That is the point; that is the hope that I have. I would like to read to you some of the prophecies that pertain to that part of my story: the Lord revealed the future to Nephi and had him record these words:

"Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have it for the land of their inheritance, wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.

"Neither will he suffer that the Gentiles shall destroy the seed of thy brethren." 1 Nephi 13:30, 31.

The Lord has decreed that we (for I maintain we are the Gen

tiles, and I maintain that in a way we have participated in bringing these people down to where they are) are to assist in their restoration. I would like to call another passage to your attention:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

"And then shall the remnant of our seed know concerning us, know that we came out of Jerusalem, and that they are descendants of the Jews.

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." II Nephi 30:3-6.

These things are balm to our spirits. I have labored among these people for twenty-five years. My heart goes out to them. Oh how anxiously I labor for the fulfillment of these predictions in their behalf. Are they worthwhile? Are they the terrible, ignorant, degraded people that we esteem them to be? I wonder if we know what is working among them just now. At the beginning of the revolution, 85 per cent of them were illiterate; the other day President Rubio gave out statistics to the effect that illiteracy has been reduced to 65 per cent. They have a passion for education, and I see in it the hand of God preparing these people for the reception of the gospel.

DO we believe in the book that we have before us and have been studying during the past year? It is incumbent upon us, from this moment henceforth to carry that book and the message contained in it back to this people. I want to read a passage or two to show how vital it is for us to give consideration to these things:

"And now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled.

"And ye may know that the words of the Lord, which have been spoken by the holy prophets, shall all be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel.

"And ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel.

"And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand; and behold, at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you.

"Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his words!

"Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

"Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ!

"Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do

unto them according to that which he hath sworn.

"Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel." III Nephi, 29.

IT is wonderfuful to learn not to hate people. There is a natural antipathy and hatred on the part of the Anglo-Saxon toward the Indian, but why? Do you feel any better for it? I am a peculiarly made fellow, with strong likes and very strong dislikes, and one of the hardest things for me to overcome all through my life has been my dislike for people, individuals or races, and I have had an antipathy in times past towards Mexican people, but when I overcame it I felt better about it. Later in life, when I saw the terrible things brought upon the Mexican people by Cortez and others who were Spaniards, I instinctively hated the Spanish people, and the Lord had to send me to South America, where I thought I was going to preach to Lamanites and where they were all Spanish people, to learn that we are all God's children, and then my hatred of the Spanish vanished in my work of preaching the gospel to them. Get hatred out of your systems, the idea that you are holier than someone else. We are all God's children, and if you are favored, thank God, but do not boast of it; and if you are truly thankful, you will assist to bring them to where you are, just as Jesus Christ did when he went down with the publicans and sinners. You cannot hand them salvation on the end of a pole. I love the Lamanitish people; I have slept in their homes; I have gone to their places at nine or ten o'clock at night and they have got out of bed and slept on the floor that I might sleep in the bed, even though I would rather have slept on the floor. They will do anything for a man who will give them a square deal; and the Indian in the United States and Mexico and everywhere else wants nothing more than he wants a square deal. That is what they need. There is a lot of good in them, a lot of good things in their traditions. I was in New Mexico about two weeks ago among the Pueblo Indians. They are obliged to send their people to the schools in Santa Fe and Albuquerque. The Indian boy has his hair cut, is dressed in civilized clothes and an education is forced on him. All of his traditions are trampled in the dust, nothing good that he has is accepted, and then he is sent out. I do not know what he is equipped for. He goes back into the tribal home; his hair grows long and he takes off the white man's clothes and puts on the Indian blanket. I asked a group what they would do if nothing more than that was offered them, and they said they would go back and wear the blanket too, and I gloried in their independence. There is something in them and it can be touched by the gospel of Jesus Christ, and a great race will rise up and they will be redeemed and they shall be powerful in the building of the center stake of Zion. This is their land and our participation will be because of our keeping the commandments of God and we will be counted among them, the seed of Joseph—they are not going to be counted among us. These are predictions the Lord has made and they are going to be fulfilled.

MY testimony to you is that the gospel of Jesus Christ is true. My testimony to you is that this Book of Mormon is true. I have thought it over from every angle

could think it over; I have gone over every word of it, studied every punctuation mark in it, in order to release it in another language. I have studied the relics and traditions of the people, and have had the witness of the Holy Ghost that makes me know in every fibre of my body that that book is what it purports to be—it is a witness in the world for God and it is true. The man who brought it forth is a prophet of God. The gospel restored through him is the gospel of Jesus Christ—it is the power of God unto salvation. We have it, let us appreciate it, let us live up to it, and let us be found earnestly working for the establishment of God's purposes, and let us use our influence as far as it can go, and if the call comes to us to participate, either actively in this work, or by sending our sons or daughters, let us avail ourselves of this privilege. Great will be your reward for every one that comes to a knowledge of the truth through your efforts. The Lord bless you and help you to understand these things, is my humble prayer in the name of Jesus Christ. Amen.

The Old, Old Folk

By Bertha A. Kleinman

I sit at the feet of the old, old folk,
The bent and the halt and the grey,
And I string the pearls from the good words spoke,
For a learned folk are they.

I fondle the hands of the old, old folk,
And a courage new is born,
For theirs is the strength of the tempered oak
In the fingers gnarled and worn.

I welcome the smile of the old, old folk,
The wrinkled and comely cheer,
And proud am I when I invoke
The praise of an old compeer.

I look in the eyes of the old, old folk,
In the windows dulled and dim,
Where vision lightens with master-stroke
The sight that is turned to Him.

I follow the wake of the old, old folk,
And reap of the goodly seed,
Over fruited trail that their feet have broke,
Where the steps of the fathers lead.

I stand for the faith of the old, old folk,
The light of the world to be;
I stand for the standards their lives evoke,
For their faith is the faith for me!

Careers

(A One-Act Comedy-Drama of Life and Love)

By Linda S. Fletcher

Suitable for Annual Day Programs

Cast of Characters

Katherine Leighton ..... A Modern Maide
Cornelia Leighton ..... Her Mothe
Dawn Joy ..... A Motion Picture Sta
Mary Hilton ..... An Authe
Rose Ramsay ..... A Singe
Joyce, age 8, and
Betty Ellen, age 10 ..... The Leighton Childre
Jimmie Halstead ..... Katherine's Suito
Ward Leighton ..... Her Fathe
Jesse Georges ..... A Motion Picture Produce
Douglas Lincoln ..... A Portrait Painte

Scene: Living room in the Leighton homestead with davenport and table, right center, several big, easy chairs, desk, upper left, blackboard, with colored drawing, left; flowers, a profusion of magazines and books, lamps etc., arranged artistically lend an atmosphere of charm. Doors, back center, left, and right.

At rise of curtain, Katherine, wearing a summery frock and dainty apron, is arranging flowers at the davenport table, right center. Cornelia, upper left, is just closing the desk. She has a sweet, serene face, dark hair, slightly gray at the temples. She wears a becoming dress of blue linen.

Katherine—Run along, now, mother, and enjoy yourself. I'll finish the house-work and answer the door-bell. I can hardly wait for our eminent visitors to arrive.

Cornelia (smiling)—You always did adore famous people, didn't you, Kathie?

Katherine—Yes; and I'm quite overwhelmed by our present good fortune in having three celebrities under our roof and two more coming. Are you disappointed that there is so little likelihood of your winning the prize, mother?

Cornelia—Of course not, dear. I should rather have it go to one o the others—or all, if possible. (Goe left) Call me when they arriv (Exits left)

(Door-bell rings; Katherin greets Jimmie Halstead.)

Katherine (Surprised, as she pu his things on table, r.) Why, Jim mie! Whoever would have expecte to see you in Morton!

Jimmie (taking her hand)—It like this, Kathie. When you to me goodbye after the "U" dan the other evening, I did so muc want to ask you something—but ju couldn't get nerve enough. Aft you left, however, I found it ju had to be said, if I were to enjo any peace of mind, so I followe you here.

Katherine—And this mysterio something—Jimmie——?

Jimmie (hesitatingly) — Y o know how I have shadowed you th past year. Always in your wa wasn't I?

Katherine—Never in the way! was thrilling to a Junior to have "grave and reverend" Senior noti her, I assure you, especially whe

he was "honor man" of his class, and its president, too.

Jimmie—No more than thrilling?

Katherine—Well—rather nice!

Jimmie (earnestly)—Was it nice enough, Katherine, that you'd be willing to have me—well—rather near, the rest of your life?

Katherine—Is—is this a proposal?

Jimmie—Well, I'm not carrying it off in Romeo or Barrymore fashion (ruefully) I know, but I do love you, Kathie. Do you think you could ever care for me?

Katherine (responding sweetly to his seriousness)—It's nice of you Jimmie, to like me. I'm fond of you, too. But, Jimmie, I just don't want to get married. I don't want to be tied to dust-cloths and mop-pails! I want a career!

Jimmie—But isn't marriage a career? Surely a woman can have no greater career than that assigned her by God.

Katherine (slightly sarcastic)—Spoken like a "man"! Are you sure it was not mere man, rather, who assigned this career of which you speak, to woman! Of course, wifehood is best for the untalented woman, but I think the Maker intended that those especially gifted should use their abilities for the betterment of humanity and should devote their lives to the world as a whole instead of limiting them to one fire-side!

Jimmie—I can think of no way in which a woman of the highest talents could more greatly benefit the race than by becoming the mother of some of its children. There is a career that calls for the development of every talent, demands unselfishness, it is true, and yet rewards with the most poignant happiness this world can bestow!

Katherine—Oh, but you're wrong, Jimmie. Look at my mother, she seems to be happy enough, and I'm sure she's unselfish, but as for developing her talents—why, she hasn't time to do a thing but work for us. To see her, now, you would never believe that, at the time of her marriage, the world seemed to be hers for the taking. She could just do anything, they say. She had three especially intimate girl friends: Rose Ramsay, who had a very good voice, but not so lovely as mother's contralto; Mary Hilton, who could write very well, but not nearly as effectively as mother, who, before she was twenty had had several poems and a short story accepted for publication by local magazines; and Frances McConnell, who was pretty and could act, but who never won the leading parts in the school plays when mother was competing. Sit down, Jimmie, and I'll tell you about the pact these girls made while going to school together. (They sit on davenport) They agreed that twenty years later they would meet and decide whose life had been most successful, judged by the happiness of each and her contribution to humanity, as evidenced by the real beauty of her countenance. Well, Jimmie, the twenty years are up today and these three friends of mother's are here; they are women who have had wonderful careers.

Jimmie—And you see in their success the kind you desire for yourself? You are wonderfully gifted, Kathie, of course, or you wouldn't have had the lead in both the school plays and operas every year you've been at the U, and I desire your happiness more than my own. If there were only some way, though, that we could be sure that a public career will indeed bring you true happiness. Tell me, how are these women going to decide who has won the novel competition?

Katherine—That's the most thrilling part. Douglas Lincoln — you know, the famous portrait painter— is to see the four of them for the first time today. He is to decide by choosing the one he would prefer to paint, and the portrait he does is to be the prize. You see, each year, each of the competitors has contributed one-twenty-fifth of her total earnings to a common fund, and they have quite a staggering amount on hand to pay for the painting, although the amount mother has paid each year hasn't been very large compared to that contributed by the others. Father says half he receives as salary is really mother's, so she has based her payments on that. Father doesn't earn so much as a high school teacher. When they were married he was as poor as—

Jimmy (dryly)—As Jimmie Halstead now is; and from what you tell me he must have had the same colossal nerve when he asked your mother to do the very thing that I am asking you to do. But who are these others and what have they done to win so much lucre?

Katherine—I'm sure you won't blame me for being dazzled, when I tell you about them. First, there is Rose Ramsay, the opera singer. Perhaps you haven't heard of her because, while she has good parts, she has never yet become a prima donna. She has made a lot of records, however, and also does a great deal of singing at private musicales. She came on here from Hollywood where she has been having her voice tested for the movies. If her tests are a success, she will make a great deal of money at voice doubling. They couln't let her know before she came on here, because Mr. Georges, the producer, was in New York, and he had to pass on the tests. He is coming here to see Miss Joy about her new contract, and Miss Ramsay expects him to have a very good contract for her also. And, O Jimmie! What if he should notice me! Maybe this is going to be my big chance. See, I have my best photo on exhibition. (Points to a large photo of herself standing on davenport table.)

Jimmie—Well, he's no judge of looks if he fails to notice you, Kathie. But this Miss Joy of whom you speak; Have you captured Leatrice or Dawn and how does she happen to be here?

Katherine—Well, I see you're up on your photoplays, Jimmie, as you ought to be after the course I gave you last winter. The one and only Dawn Joy is no other than mother's friend, Frances McConnell and she's really and truly here. Now tell me if you think mother has a chance! Douglas Lincoln will be wild to paint Miss Joy!

Jimmie—And is the other one as great a celebrity as Miss Joy?

Katherine—You read "Heritage," didn't you—last year's best seller? Well, Miss Hilton wrote that.

Jimmie—Well, well. You have captured some big ones haven't you, Kathie? No wonder the life I have to offer looks commonplace when you compare it with the tales you must have heard from them. (Dejectedly) I suppose I may as well go back home. My case looks hopeless.

Katherine (impulsively) — Jimmie, let's be sporting about this. Let's make Douglas Lincoln's decision ours. But it's three to one for me, you know.

Jimmie—I remember your mother, though I met her only once; I don't think my chances are so poor. But where are they all?

Katherine — The family, with Miss Hilton and Miss Ramsay are having a picnic luncheon in the apple orchard. Miss Joy is still in

her room where her maid is performing beauty rites, I imagine. Say, Jimmie, I'm maid here today—why couldn't you run out and join the others? They'll give you something to eat, and I'm sure you're famished. You know mother—tell her I sent you out. I must preside at the door, for our distinguished guests may put in an appearance any time. The hour of their arrival was indefinite.

(Enter Dawn Joy. She is artificially beautiful and very well-dressed. She comes in at the door, r. c. and to center stage between Jimmie, left and Katherine, right, who have risen.

Dawn—What luck! I didn't expect to find such a charming youth outside of Hollywood. (To Katherine, as she goes closer to Jimmie) Hurry and tell me who he is, Katherine, for I do miss my court.

Katherine—That's Jimmie Halstead, Miss Joy. He was just going to join the others outside. They're having luncheon under the apple trees, Miss Joy. Would you care to join them, too?

Dawn (languidly) — No, I'm afraid not. You see there are two dangers out there for me—food—Oh, I haven't eaten "food" for years!—and then the out-of-doors might ruin my make-up for Mr. Georges' inspection; and, mercy, Donnette has been all morning turning me out. (Sighs) I've had my grape-fruit!

Jimmie—Well, then, I'll run along, Kathie. Must find some way to pass the time——

Dawn (lays hand on his arm)—Why not come out on the sun porch and talk to me? I need a new leading man for my next picture and I'm sure I could get the place for you if you'd like it.

Jimmie—Oh, I'm not much of an actor——

Dawn—You wouldn't need to be —in my picture. I've had ever so many of my leading men tell me that to be my lover on the screen they had only to act natural. Do you think you could fall for me like that?

Katherine (impulsively) — Why you're old enough to be Jimmie's mother——

Dawn—Oh, one is only as old as one looks and acts, my dear. Cleopatras never age—and I could do a lot for Jimmie. (To Jimmie) How about it—food for the body, or food for the—imagination?

Jimmie—The sun-porch sounds good to me. (They go out door, right.)

Katherine—Jimmie's just like the others—he soon forgets about his ideals when some one like Miss Joy beckons. (Doorbell, back center. Katherine answers the door. Enter Jesse Georges.)

Georges—(As he gives her his things)—Please tell Miss Joy that Mr. Georges is here. My dear, you are quite too pretty to be playing the maid.

Katherine (rather breathlessly) Well, when one is a beggar-maid, and King Cophetua's ring must needs be answered, one forgets that the daughter of the household does not answer the bell.

Mr. Georges (Looks again at her, keenly) Say, I wish I had you in Hollywood for some camera and voice tests! I think I am on the brink of making another discovery! (Notices photograph) You photograph splendidly. I'm sure you'd go over big!

Katherine (enthralled) — Oh, do you think so? I have always dreamed of being a real actress some day!

Mr. Georges—Why not come back with Miss Joy?—Do you sing?

Katherine—My teachers all say my voice is very good, Mr. Georges.

Mr. Georges—And I suppose you dance?

Katherine—I have had dancing lessons for years.

Mr. Georges—I must speak to your parents about your going back with us. Is Miss Joy around?

Katherine—I'll call her; she's on the porch.

(Exit Katherine, left.)

Mr. Georges (studying the photograph) I believe I've found someone who will be hailed as the sensation of the year. She's a whole lot more worth looking at than the scenery I'm supposed to be viewing out here.

(Enter Dawn Joy)

Dawn (cooingly to Mr Georges)—Has the big nice man brought his little Joy a nice fat contract?

Mr Georges (temporizing)—Of course, and we've got some swell things planned for you Dawn How would you like the fat part of Nancy in Hoffenbury's "Flaming Soul?" (rubs his hands together unctuously, but eyes her anxiously)

Dawn (amazement turning to anger) Why—why—she's forty years old or more! How—how dare you?

Mr Georges—But all the stars are declaring for sophisticated parts and—well, Dawn, we've talked things over at the studio, and, frankly, we think the parts you've been playing are too young for you People are beginning to get sarcastic about our casting a foyty-year-old woman as the sweet young thing you have been playing——

Dawn (speechless rage bursting into audible fury)—How dare you say that to me! Oh, you're just like all the rest! You know I don't look a day over seventeen in my pictures, and yet you think you can bully me like this. After all I've starved and sweat and endured to keep youthful, you can come to me like a monstrous ingrate, forgetting the money that has rolled into your coffers whenever my pictures have been exhibited, and insult me!

Mr. Georges—Now, now, Dawn let's look at this sensibly. You know and I know that you are through with the kind of parts you have been playing. We thought we'd make a picture starring you in an older part and if it went over, sign you up to do some similar ones. I'm sorry We want to do right by you, but making pictures costs money and we can't risk too much. We're willing to give you a trial in this new type of picture, but we can't make any more of the kind you have been playing in.

Dawn (calmer now)—Oh, I knew it was coming.—Well—all I can do is take the medicine. It will be a great relief to be able to relax a little, anyway. Too old! (Sinks to davenport, on her face a look of stony despair.)

(Enter Katherine, left.)

Katherine—Would you like to come out and meet the others, Mr. Georges?

Mr. Georges—I should like to see Miss Ramsay alone, first. But take Miss Joy out with you. She'll want to tell you all about our ambitious plans for her. We're going to film "Flaming Souls"!

Katherine—Oh, how perfectly splendid! And Dawn is to be Naida!

Dawn—How absurd! No; they're going to let me do a real part at last. I'm to play "Nancy"!

(Katherine looks at her, dubiously, but follows her out, left.)

Mr. Georges—Pride! It's a good thing a movie star has that to fall back upon. (Sighs) Well, it's a tough game for all concerned—up today and down tomorrow, one never knows.

(Enter Rose Ramsay.)

Rose (rather timidly, as if afraid of what she is to hear) You wished to see me, Mr. Georges?

Georges—Yes, but I hope the news I have isn't bad; I mean, you still have your operatic career.

Rose—Then you mean——?

Georges—That the fickle "mike" just didn't like your voice, Miss Ramsay.

Rose (involuntarily) Oh-h——

Georges (surprised) Does it mean a great deal to you?

Rose—Only this: it would have secured my future. I haven't been able to save very much as a second rate opera singer, and I'm beginning to realize that the years ahead can be rather dreadful to one who is forty and has no one to care for her especially.—Shall we join the others?

(As they exit, left, enter Mary Hilton, Joyce, and Betty Ellen, back center.)

Mary (to Joyce)—And did all those charming stories come out of your head?

Joyce—Mother helped me with them. We imagine together and then I write them down—I like to do that.

Mary—It must be very satisfactory to have a little girl to help with stories (musingly.)

Joyce—Do you help your little girl, Miss Hilton?

Mary—No; I haven't any children, except those I create with my brain.

Betty Ellen—Don't you get lonesome? Why Mother has Kathie, Joyce and me at home, but she misses Jack and Joe, my big twin brothers who are in New York, and Ted, who is spending his vacation with grandfather on the farm, so much!

Mary (half to herself) I shall be lonesome—I know I shall be—after I leave here. (After a moment, throws off the mood she is in) But, let's have a look at that picture!

Betty Ellen (leading her to the blackboard)—Here it is!

Mary (after studying it for a short time) — That's really very good, Betty Ellen. Some day, no doubt Joyce will write and you illustrate her stories.

Joyce (excitedly) — That's just what Jack and Joe do, Miss Hilton. But I'd rather have some children like mother has than write like you do and live all alone.

Mary—I'm sure you have chosen wisely. It isn't nice to be alone—and one can be so *alone* at forty!

(Enter the others, Cornelia in center with package. They group themselves around her, Mary, Joyce, Betty Ellen, Mr. Georges, and Miss Joy, left, and Katherine, Jimmie, Rose Ramsay, and Ward Leighton, right.)

Joyce—What have you, Mother?

Cornelia—Something from Jack and Joe—very precious, I'm sure. That's why I wanted you all to be here when I opened it. (Removes wrappings to display new book which she opens excitedly.) To—(her voice breaks and she hands book to her husband) You read it, Ward.

Mr. Leighton (with deep feeling) —"To our Mother, Cornelia Leighton, who lighted the torch and showed us the gleam, this book is affectionately dedicated by her sons." (Speaks to Cornelia) Cornelia, at last you have written a book! And not only have you written it but you have illustrated it, as well, I see.

(All examine it excitedly. Doorbell rings; Katherine ushers in Douglas Lincoln who comes center, right.)

Cornelia (giving him her hand) We are glad to welcome you, Mr. Lincoln. (Introduces him to the others.)

Jimmie (As he shakes hands impulsively)—And now, do your stuff,

Mr. Lincoln. I have a stake in this!

Douglas (gently)—An eye much less keen than that of an artist would have no trouble in making the choice I have been asked to make. I shall have to tell you, frankly, what I see. (With a gesture indicating Mary, Rose, and Dawn) In these faces, I read the story of lives lived all for self, and selfishness is not an ingredient of beauty On the other hand, (indicates Cornelia) here is a face that proclaims that its owner, having given all has won all!

Katherine—Mother? Oh, how blind I have been!

Cornelia—But the others — I would much rather they had won. I have so much already—so much!

Jimmie (as he takes Katherine's hand)—And doesn't the Good Book have something to say about that?

Douglas—"To him that hath shall be given, and from him that hath not shall be taken away, even that which he hath."

(Curtain)

The Voicing Wilds of America

By S. T. Brimhall Foley

The voicing wild's mute eloquence
In golden silence streams
From ruined walls and caverns deep
Where scarce the sun-light gleams;
Intelligence there testifies
Through massive walls of stone
Or prison chambers 'neath the earth
Of peoples long unknown.

The tangled growth of sunny climes
Fall like the reapers mow,
Yielding to hordes of alien hands
Which lay its curtains low,
Freeing the towers and ancient walls
From loneliness and dread
To let their silent beauty speak
The grandeur of their dead.

The fortress on the mountain height
Speaks volumes of some race
Pursued by other bands of men
Which roamed from place to place;
Deep in the caves of mountain sides,
In chambers dark and still
Ingenious wares speak cultured hands'
Intelligence and skill.

The moaning winds of barren lands
O'er ruined cities stray
Yet blend no more with sound of hoof
Or feet of child at play;
Clay mounds of Montezuma speak
And say: This spot is dear
For they who called this place their home
In spirit form are near.

The riven rocks still shield the bloom
Of plants that Eden grew,
And wild birds bear the iris tint
Of bows that crowned the blue;
All these and more in symphony
With treasures from the *hill*
Are speaking truths in harmony
Through voices low and still.

The Indian Appeal

Address delivered at the Relief Society Conference October 1, 1930

By Julia A. Farnsworth Lund

IN the aroused consciousness of our duty in relation to our fellow men we have traveled a long way on the road toward practical Christianity. There are between three and four hundred thousand people in our own country, constituting the only wards the United States has, yet their cause has never, perhaps, been given sympathetic, intelligent consideration.

THE Anglo-Saxon conception of property rights is the basis of our whole governmental system. The Constitution of the United States and all subsequent legislation, both state and national, has carefully safeguarded this principle. In direct opposition to Communism, our civilization rests on the recognition of individual liberty and the principle of private ownership. This is the foundation of our American initiative and the source of our national greatness. It is paradoxical that this immortal, self-evident truth, should be so completely ignored, so wholly lacking as it has been, in all our dealings with the Indian.

The Indian problem is the oldest and most direct social responsibility of the national government. There is much in the past record of the dealings of our government with the Indian, of which we can not be proud. We never have fully acknowledged our debt of gratitude. The Government has not protected its wards—the Indians— yet it can never honorably disavow its responsibility.

INTIMATELY associated with the Indian problem is that of our public lands, which we can only note in passing—as the *first*—and by far the greatest source of revenue to our national government since the first territory was ceded to it by the States in 1781 under the Articles of Confederation. After the ratification of the Federal Constitution as the states grew, so did the public domain, and it was from these great tracts of land, as a source of revenue, that our internal improvements were almost entirely accomplished. Military services were paid for—our highways and our waterways and our railroads were constructed —our colleges and universities were endowed—in fact the development of the entire United States, great in all that makes a nation, was through the land that at one time belonged to the Indians.

We do not discount the splendid accomplishments of our own people. There is one thing however, that we do regret—it is that in the storm and stress of our own great aims and achievements, the like of which no other country shows, we have not considered the rights, nor safeguarded the interests of the unfortunate race, displaced of its own possessions by our march of progress. As Red Jacket said in a council meeting with the whites in 1805, "Brothers, our seats were once large and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets."

THE real trouble, perhaps, rests upon the fact that the Government does not do anything very well in which the people are not interested. The people have been too much absorbed in their own affairs to pay attention to the Indian question, disavowing all responsibility to those who lost their land, when once we gained possession. No better demonstration of this fact can be made than to note the way the Indian Bureau during the past has been managed. It was placed in the Department of the Interior, simply because that was the department of the government which handled the public lands. The human element never entered into the scheme. The Indian Service has for the most part been a political catch ball with all the attending evils; a tottering rule, built upon a great injustice and allowed to continue. If we were to begin a recital of the 465 broken treaties of the government with the Indians, of the wholesale betrayal of trust, the utter lack of the spirit of humanity and fair play, there would be space for nothing else.

The Indian wars were followed by a sort of military subjugation, which gave place to the reservation plan—both schemes as wholly lacking in proper adjustment as can be conceived, the politician playing his vicious game throughout. The policy of Indian isolation at once put him out of step with the rest of human progress, and he has been subjected to a lot of experimentation. That type of control has operated to restrict, depress and submerge the personality of the Indian. In speaking of this, one young student said, "I plead that I be allowed to make my own mistakes rather than that another make them for me." The policy of the government has made of the Indians a socially broken race, but social retardation is not an evidence of basic inferiority. Scientists tell us that the economic values of plants and foods developed by the Indians far surpass any contributions made by men of Luther Burbank's type, splendid as their work may have been, while the textiles and contributions in the field of art surpassed those of European origin.

AT present in the United States we have in the neighborhood of three hundred and fifty thousand Indians with whom the National government has some relationship. The Indian service reports that it deals with about two hundred tribes located in twenty-six different states. A word should be said about the oil-rich Osages. Stories of their great wealth have created a popular belief that all Indians are rich and extravagant. They number about three thousand, less than one per cent of the total. Tales regarding this little group have blinded the people of the United States and have kept them from understanding that the great majority of Indians are poor; desperately poor.

The facts that present themselves are, that the Indians are face to face with the civilization of the whites. The hands of the clock cannot be turned backward. The advancing tide of white civilization has as a rule, largely destroyed the economic foundation upon which the Indian source of supply, as well as their culture, rested. This economic foundation can not be restored as it was. The Indians cannot be set apart away from contact with the whites. There are therefore two very well defined objectives for all work with or for the Indians. That is, to fit them either to merge into the social and economic life of the prevailing civilization as developed by the whites, or to live in the presence of that civilization, at least in ac-

cordance with something of their ideals. By far the greater number of Indians desire to become absorbed in our body politic, so one of their own race, Mr. Cloud, President of the American Indian Institute at Witchita tells us; and they desire to become good citizens. But there are still some tribes practically untouched by the contact with the white race, preserving their own culture. This should be protected, assisted, modified perhaps, but not destroyed. The Indian problem, as any racial problem, is so stupendous, when we begin to consider the needs that it is impossible to discuss it in one meeting. Mr. Merian's book covers over a thousand pages and most of the material is in the form of constructive suggestions for the Service. First of all, that the government place the Indian Service abreast of its best social agencies such as the Public Health, The Children's Bureau and certain bureaus of the Department of Agriculture.

The fundamental requirement is that the task of the Indian Service be recognized as primarily educational in the broadest sense of that word and that it be made an efficient educational agency, devoting its main energies to the social and economic advancement of the Indians so that they may be absorbed into the prevailing civilization or be fitted to live in the presence of that civilization at least in accordance with a minimum standard of health and decency.

THE Indian is beginning to resent any form of charity; he is fast out-growing adolescence and is tired of being led by the hand. He wants a voice directing his own affairs. The greatest injury that can ever be done to a race is to make them feel that they are of no value to the nation. This has been strikingly true of the Indian. He just wants to know what "it's all about" and when he understands he responds remarkably well. He needs good citizens to emulate. As we have said it is a great educational program, built upon the normal factors of life. Whatever will stimulate the initiative and create an adequate incentive for life or operate for the destruction of the same, for the white race will be found applicable to the American Indian. Some of the fine efforts of the government have not succeeded and the attitude of the Indians toward the whites varies; but this is usually conditioned by the type of whites with whom they have had association.

THE environment of the Indian should be given careful consideration and he should be changed by modifying his surroundings. He should have proper sanitation, nutrition, minimum standards of health, vocational guidance, child care, child training, leisure time activities, community planning, home making, water storage, good roads. It does not make any difference into what field you look, agricultural, educational, recreational, industrial, all the factors that make for a higher standard of living, mean just as much to the Indian as to his white brother.

I have not spoken of the specific abuses that have been so prevalent in the Indian Service. The poor schools, wretched housing, the malnutrition, the woeful lack of the proper safeguards to health, the total lack of social service, the exploitation of Indian labor, especially the children, the floggings, and so on. It is a dark page in American history. There is already an enlightened public opinion demanding that the Indian Service comply with

other educational and social agencies in its objectives.

All the people can help by cooperating with the Service in establishing sound standards. They can study the reports from the government service and insist upon full statements of conditions. Great good also can be done by cooperation both in aiding Indians and in improving the attitude of white communities toward the Indians and the attitude of the Indians toward their white neighbors. The great national educational agencies are interested in Indian education in all its manifold forms of expression. The national health agencies are interested in Indian health, but the Indian Service needs more than that: it needs the distinct contribution of modern social work in making individual adjustments and in improving family life and community development.

In the words of Dr. Lewis Merian we may say: "Today the American people have the opportunity if they will to write the closing chapters in the history of the relationship of the national government and the Indians. The national conscience is stirred. A demand is growing that the government shall recognize in full its obligation toward its Indian wards, and that it furnish them with a service abreast of the best rendered any people."

THE cry of the Indian today is for the release of his person and of his personality. President Hoover has said, "The days of the pioneer are not over. There are continents of human welfare, of which we have penetrated only the coastal plain." Far back in the recesses of the continent there lives this Indian race, hungry for the grasp of the hand of social understanding and human fellowship. If ever a race were in need of a new birth of freedom it is the American Indian.

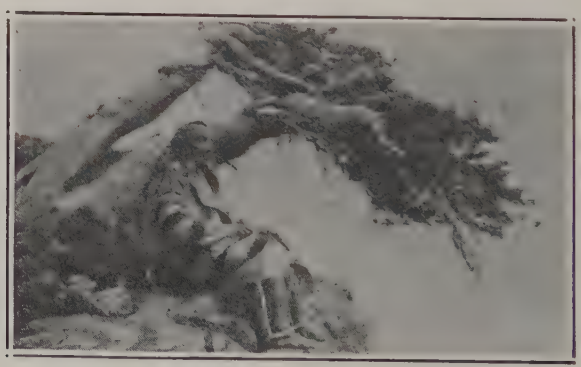


Photo by Hileman

MONARCH OF THE PAST

C. E. Dallin

FROM BRONZE FIGURE OF SQUAW SACHEM

One of four figures surrounding an ornamental flagstaff presented to Arlington, Mass., by the Misses Robbins.

The Indian in the Public Schools

By Marian Gardner Nielson

A NEW experiment in Indian education is being tried in Blanding, San Juan County, Utah. Here the government has established the first Indian dormitory, where the Indians live away from home and attend the public schools. There are dormitories for Indians at Indian Government schools, on Indian reservations, and at Indian Mission schools, but this is the only dormitory occupied by Indian children going to the public schools.

About fifty per cent of the states in the United States accept Indian pupils in their schools. Some of these are: Wisconsin, Minnesota, the Dakotas, Montana, Oregon, New Mexico, Arizona, Colorado, and Utah. There are approximately 47,000 Indian pupils in government and mission schools, and about 40,000 attending public schools.

THE experiment at Blanding is under ideal conditions. There are about 1,000 Piutes and Utes at Towoac, Colorado, Ignacio, Colorado, and Blanding, Utah out of the once flourishing tribes. About 200 of these are in this section on the Allan Canyon reserve. Each Ute child of these 200 Utes is accounted for, and, with the exception of four or five who have special permits, is attending either a public or government school.

The dormitory site was selected here for a definite purpose. The Indians of Allan canyon are non-taxpayers, and the government pays school tuition for their children. The price per child per day ranges from fifteen cents to sixty cents over the United States, and in Blanding the sum is forty cents for the twenty Indian children here. The government expends $250 a year to send one Indian child to our public schools. The Ute parents had the choice of sending their children to Ignacio, Colorado, Towoac, Colorado, or to Blanding. Due to the fact that their reservation is so close to Blanding, and so that the parents could visit and mingle with their children, the children were placed in the dormitory here to attend the public schools.

The cultural and physical advantages of the dormitory to the Indian child are unlimited. Here the Indian pupils have regular community life. They have training identical to, and with, the white people. Physical examinations are given them every week. The government requires them to eat certain amounts of cooked and leafy vegetables each day, and to drink milk. They all show weight gain on their health charts.

The progress of the Indian children in our public school is unbelievable, even in these few months of school. They assimilate things very easily. The fact that there is no racial prejudice among the children makes it easier for the Indian pupils to absorb our customs and ideals. They are very apt in any forms of handicraft. Their drawings are particularly commendable. Molly Deer, of the fourth grade, is a beautiful penman. They are courteous, obedient to their teachers, play games very well with the white children, and love to sing. Eileen Hatch, a sixth grader, dressed as an

Indian princess sang "Ramona" in a school program. On Armistice Day all of the Indian children, carrying flags, participated in the parade. At the Junior dance, afterward, the townspeople were astonished at their ability to dance social dances.

The teachers like the Indians for pupils. They try very hard to learn and to apply the things they are taught. Although they are rowdy, full of mischief and practical jokes, they respond exceptionally well to school discipline. Their attendance is far better and more regular than that of the white children. During the three months of school this year, only two Indian children have been absent—one absence was due to toothache, one to a slight cold.

IT has been shown that Indians learn the language more readily and assimilate ideas better, if mingled with the white children. There are two groups of beginners in our school. The first group had one year at a government school where it was taught English. The second group has not previously been to school and could not speak English at the beginning of the term. But at the end of the school year—by present indications—this second group will be up with, or even surpass, the first one.

There are problems, however, connected with the experiment. The greatest difficulty we have to overcome is the opposition of many of the townspeople to having the Indian children in the public schools. However, this feeling is being eliminated to a great extent as facts are taking the place of racial prejudice; as the white children are not being scholastically retarded by Indian association; and as the Indian children are really in better health than the white children (any Indian child who is sick, or who has the eye disease, trachoma, is compelled to go to Towoac to school at once, and to have special treatment); and because the status of the Indian is markedly improving, these unreasonable prejudices are disappearing. Aside from any other reasons the financial aid to the town is a big item to be considered.

THERE are several projects being carried on for the benefit of these Lamanite children. Certain men go to the dormitory in the evening and tell stories of the Book of Mormon to the children. Others teach singing. The Relief Society Stake Board has a play hour there once a week, and a singing hour once a week. The Indians have been invited to attend Primary and Sunday School and the older ones attend Sacrament meetings.

This Indian project should be, and is, one of most vital interest to the people here. Our parents were called here to San Juan to establish friendly relations with the Indians. It is our grave duty to carry on the work they began. This is the old home of the Nephites. Battles were fought and won here, and now it is only just that we try to help the remnant that is left here. Prophecies in the Book of Mormon tell us that the Indians will become a white and delightsome people.

It is easily seen that the hand of the Lord is in the affairs of the Lamanites. The national government has instituted proceedings to help the Indian. The Indian question is being agitated all over the United States. Our pioneer fathers made friends of these Indians, the government is educating them, and it is our mission, now, to convert them.

Thy Country Shall be My Country

By Edna Harker Thomas

FOR generations the McGregors had lived in Scotland. Nobody ever dreamed of their living anywhere else until now. But times were hard and jobs were scarce and so Father McGregor argued with his protesting family, "Me and Jimmie are not enough men, even if Jimmie is big, to feed and clothe eight lassies."

So the big family moved to Liverpool, and there Kathleen, sixteen, and Maggie, fourteen, got places in a factory. Their father obtained a better paying job too, but even then the mother had a hard time "making both ends meet."

Looking out from the factory windows where Kathleen and Maggie worked could be seen the big passenger ships as they steamed in and out of the harbor from all parts of the world.

One noontime, while they were eating their scanty lunch, Kathleen astonished Maggie with, "Sis, we will never get anywhere staying in this city. We will always be factory girls, earning our six or eight shillings a week. I can't stand this humdrum, cooped-up existence. I am going to Canada as soon as I can get enough money to go there."

"Why Canada?" asked Maggie.

"Because, as English subjects, we can get in that country more easily than other places, that's all. Besides, Mrs. Smith lives there and I will give her a chance to keep her promise."

The family was consulted, they agreed and the grind began. A little bank was placed on the shelf. Every penny that could possibly be spared was dropped in. Even Jimmie, from his shoe shining earnings, dropped a penny or two in oftener than Kathleen knew. He loved his pretty, curly-headed, brown-eyed sister and he wanted her to be happy.

IT took a year to save enough for Kathleen to go. The bank was emptied, but it would stay in that same place, for the same purpose for, if Kathleen thought best, the family would follow some day.

A steerage passage, combined with homesickness and loneliness, made Kathleen happy to see the shores of quaint old Montreal. But she was yet far from her destination. Mrs. Smith, whom she had met at church in Liverpool, lived in Lethbridge, way out west where the distances were great and the grain grew taller and more golden in the harvest time.

Her friend had said that she would try to get Kathleen a position if she ever felt like coming to Canada. But she little thought, when the promise was given, that Kathleen would ever find courage enough to have that promise fulfilled. "Why didn't you write me that you were coming, child-alive," she said when Kathleen finally reached her home.

Kathleen's only reply was, "Because I was never sure that I was going to make it myself."

Mrs. Smith had no need for Kathleen but, after considerable hunting around, she found a lady who said that she could use her at least until harvest time. The wages would be small but she would teach Kathleen how to keep house—something she knew little about—and she would allow her to go to school.

Kathleen liked school except when the boys teased her because of her Scotch accent. Many a time she went alone and cried. "My Scotch isn't any worse than their Canadian, and I don't make fun of them."

When vacation time came, Kathleen was stranded again. Sometimes, she wondered if she had done right in leaving her loved ones. No one really cared for her here. Maybe it was wrong to think that she could be happy in a country so different from Scotland—the land she loved so dearly.

Canada was so big and no matter which way she turned in Lethbridge she could see nothing but sky. How she hated it! — the never-ceasing wind! It blew every day in the year, it seemed to her. She found herself wishing that it would blow her back to her loved ones, instead of just making her lonesome and homesick.

Her money was low. She must find work, so when a lady, with twin babies, wanted her to be a nurse girl out on their ranch, Kathleen accepted, not from choice, but from necessity.

As they rode out to the ranch, she thought that they would never, never reach the place. Houses became fewer and farther and farther apart. When the fence pole was taken down and they drove into the yard, Kathleen could hardly keep the tears back. No trees, no mountains, not a flower nor any lawn—just space. The house wasn't even painted.

The inside was bare and the conveniences were few. Every drop of water that was used in the house had to be carried from a spring a hundred yards away.

KATHLEEN now had two terrors—wind first and going for water second. And they needed so much water. With twin babies to wash and care for, it seemed that the water barrel was always nearly empty. Just when Kathleen would think that a resting time was coming, she would be told to "fill the water barrel, as we might need water before morning."

Kathleen felt that something terrible was going to happen to her every time she went to the spring. And if she was told to go for water after dark, especially if the wind was blowing, she was filled with fear unspeakable. She felt ashamed to admit her fear and so went on torturing herself, always knowing that someday, simething would happen.

To celebrate the successful harvest season, the husband and wife decided to leave Kathleen with the twins and take a trip to the nearest city. Kathleen wanted so much to tell them that she was afraid to stay alone but her Scotch pride would not allow her to say so when her mistress said, "You don't mind being alone, Kathleen, do you? You are such a brave girl."

Kathleen's extra duties kept her quite busy and it was almost dusk when she suddenly realized that the water barrel was empty. She must get more water. The twins were asleep so now would be a good time to go. "How I hate this job," she said to herself as she securely fastened the door so that the wind wouldn't blow it open, and started down the path.

She hurried along, constantly looking to the right and left, for what she did not know. The spring was by the side of a clump of willows, the only resemblance to a tree that grew near the place.

As she dipped in the bucket, she saw a reflection in the water which froze her to the spot. There, standing over her, was a huge Indian. He seemed a giant to her in his full In-

dian costume, feathered head piece, beaded buckskin jacket, pants, and moccasins. By his bleary eyes and by the whiskey flask in his hand, she knew that he was a drunken Indian.

What should she do? If she ran to the house, no one was there to help her and he must not see the twins for he might steal them. She had read of Indians stealing white babies and adopting them into their tribe. She must not act afraid. So she took the bucket of water and started toward the barn, hoping to lead the Indian away from the house. The Indian stood still watching her until she had gone about a fourth of the distance, and then started after her. She began to run and so did he. Still wanting to keep him away from the babies, she headed for the road. Just as she reached the road, with a final leer, the Indian grabbed her in his arms, and as he did so she screamed.

NEVER mind, little girl, you'll be all right now," was the next thing she heard. "I came around the bend in the road just as you screamed. That Indian wouldn't have touched you if he hadn't been filled with moonshine that some dirty devil of a white skunk had given him. When he saw me, he dropped you and ran. You fainted and, by the time I had brought you around, the Indian was out of sight."

"Thank you so much," said Kathleen. "I didn't know anybody lived around here."

"I don't live here. My father's ranch house is twenty-five miles from here. I was riding out this way to round up some of our stray cattle."

The boy was about Kathleen's age. He wore chaps and a big hat, and held a quirt in his right hand.

"You never use that, do you?" asked Kathleen.

Travers laughed and his big blue eyes twinkled as he said, "Only on cattle and Indians that try to frighten white girls like you."

Kathleen smiled gratefully back at him and then suddenly remembered the twins. "Oh, won't you please come in and rest," she said. "I want you to see the twins."

"Not yours, I hope."

"No, but I wish they were."

As they walked toward the house, Travers' horse obediently followed him and without a word being spoken to him, stopped at the hitching post, and his master threw the bridle reins over the post. As he gave the horse a friendly pat, he said to Kathleen, "This is my best pal. He can do everything but talk."

Travers lingered much longer than he had expected to. He found Kathleen much more interesting than most girls he knew. She found herself telling him all her history, dwelling most of the time upon Scotland. How she loved to talk about the mountains and lakes and flowers in the land where she had spent so many happy days. "That's what I miss out here where you have nothing but sky and wind."

"Oh, but the mountains would hem me in," said Travers. "I like to feel that I could go and go and never come to an end."

Travers didn't say so, but he purposely kept Kathleen company until the folks returned.

Kathleen went to sleep that night thinking not of the leering eyes of the Indian but of the kindly blue eyes of the one who had rescued her.

THE next two years Kathleen and Travers spent in high school in the city. They grew to like one another more and more and

were happiest when together. Once they had a debate in school. The question was: "Resolved: that Scotland is a better country to live in than Canada." Travers spoke for Canada and Kathleen for Scotland and the judges declared it a tie.

As a graduation present, Travers' parents gave a class party at the ranch house. It was really a house party because the ranch was so far away that they all stayed over night.

Kathleen expected to see a house similar to the one she had lived in with the twins. But Travers' parents were wealthy and their ranch was noted all the country over. There was every convenience of the city home. They had their private electric lighting system, their big hot-water furnace and, best of all, their own private spring which carried the water all through the house and even supplied the big barn with running water for the animals.

She was most interested in the spring. As she leaned over to drink, she slipped and Travers caught her. He held her tightly in his arms and kissed her tenderly.

"Oh forgive me," he said. "I shouldn't have done that because—because—well, I'm going away for a while. It may be two years or more. That was my farewell party last night. I am going on a mission for my church.

Kathleen looked so sad that Travers felt he must chase the tears away so he said gaily, "I'm going to see for myself whether or not Scotland is better than Canada."

Kathleen's mood changed. "All right, sir, I'll make a bargain with you. If you will try to like Scotland, I will try to like Canada."

The bargain was sealed with a kiss and they rode away.

The two years passed quickly for they were busy. They exchanged letters regularly and in nearly every one, they told each other of the progress being made toward keeping their promises.

KATHLEEN now had a good position as a stenographer, and she was saving as much money as she could toward bringing her family to Canada. She was especially anxious to have her mother come, as frequently different members of the family had written to her saying that "Mother's health is poor. She has such terrible headaches that the doctor has to give her some powders to take. When she takes them, she can sleep, and only then." Kathleen felt that if her mother could only breathe the fresh air of Canada instead of the Liverpool smoke that she would be better soon.

But the daughter's dream was never realized for one day a letter came saying that Mother had taken too many powders and had never wakened from her sleep.

Kathleen was heartbroken, especially when the papers came which said that her mother had committed suicide. She wrote to Travers about it, who had met all of her family as he passed through Liverpool on his way to Scotland.

"You know my mother wouldn't do that terrible thing, don't you," she wrote. "If I could only talk to you, I know that you could comfort me. You will go to see them on your way home, won't you?"

He did more than that. The family had saved ever since Kathleen left and with a little help which Travers borrowed from his father, he brought the entire family home with him on the same boat.

"This is to be my surprise to Kathleen," he explained to them and so she knew nothing except that Travers would be home on a certain date.

As the train pulled in, Kathleen's heart was beating like a sledge hammer. The one person who had been the kindest to her was home again. Oh if—but she smothered the wish. It came true just the same for he did bring all the rest of the people that she wanted most to see.

It didn't take long to get her family comfortably settled in a little home, with good prospects of getting along nicely. They had Kathleen to help them over the rough places.

It was the fall harvest time when they landed and all the family were able to get work right away. Everybody in Canada is busy at harvest time. Even Travers and Kathleen couldn't see each other as much as they wished.

Travers' father and mother felt that they were old now, and they wanted to leave the ranch and its responsibilities and go to the city to live. So they announced to Travers one day that they wanted to give a farewell party at the ranch house, Christmas Eve. "The last big party we gave was your graduation and farewell party, Travers, and now we'd like this to be your wedding party, son, if Kathleen says yes."

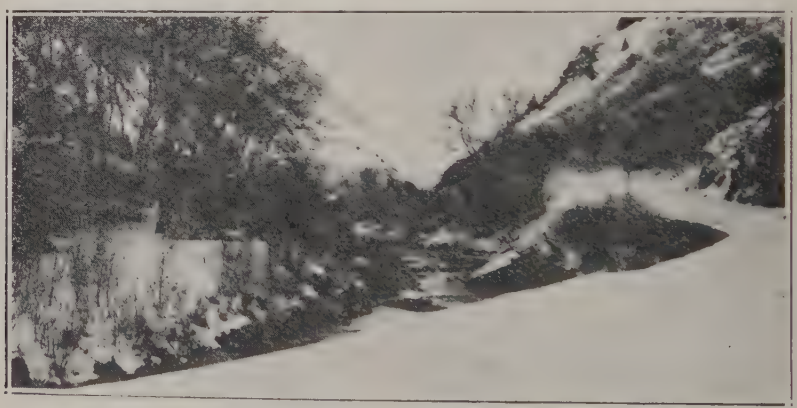
It was a merry wedding party.

Most of the guests came in bob sleighs, for the snow was drifted and no auto could get through.

When everyone had gone home but the bride and groom, as they sat before the big log fire, Kathleen looked at Travers and said, "Oh, I'm so glad we don't have to fill our water barrel tonight."

"Are you sure you can be happy with me here, Kathleen?"

"Yes, dear. Thy country shall be my country and thy people my people."



BEAUTIFUL OGDEN CANYON

A Beautiful Memory

By Glen Perrins

Enthralled at the bend of the river I stood one winter's day, looking at the contrasts of the black and white of Mother Nature. Ogden river gurgled merrily down the canyon, splashing against the ice which lined its banks. Here and there a green pine tree stood silhouetted against the white background of snow on the mountain side. Bare were the limbs of the trees and bushes—a stiff wind had preceded my visit to this beauty spot. It was still blowing a bit and the day was rather cold, yet I stood enrapt at the magnificence of winter, and took away with me that day a beautiful memory.

Some Findings of the White House Conference

By Jean Cox, State Supervisor of Home Economics

(A Resume of the Purpose of the Conference and an Adaptation of the Committee Reports on Education and Training)*

THE spirit of the 1930 White House Conference was expressed in the invocation in which the plea was made for all children everywhere, that they might have health of body, purity of mind, and joy in work and play.

Appreciation of the keen interest of President Hoover was expressed several times during the proceedings. It may be that he will go down in history as the President who was most interested in child welfare. Perhaps the outstanding, as well as the most beautiful, paragraph in President Hoover's speech to the assembled group and the millions who heard him on the air, typifies the serious and purposeful interest of those who participated in the convention proceedings. This paragraph in its prose simplicity reminds one of the Gettysburg Address. The paragraph reads:

"We approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, ingenious, mischievous; we live a life of apprehension as to what their opinions may be of us, a life of defense against their terrifying energy; we put them to bed with a sense of relief and a lingering devotion. We envy them the freshness of adventure and discovery of life; we mourn over the disappointments they will meet."

The purpose of the Conference appointed for cooperative public service at the call of the President of the United States is:

1. To study the children of the nation and the various forces influencing them.
2. From the findings of the investigation to recommend the wisest possible course for their future direction.

The four divisions of study were Medical Service, Public Health Service and Administration, Education and Training, and Rehabilitation.

Out of this large field, however, consideration will only be given to the section on Education and Training. One of the keynotes through the reports on education, as well as others, was the importance of having the findings of the conference measured in the difference it makes in the lives of human beings. It was suggested that each member of the conference make of himself an interpreter so that the masses of the citizens will appreciate what the

*This article is merely a means of giving wider publicity to some of the findings of the committees. Parts of the reports necessarily are abridged. In some few cases for the purpose of clarity, sentences or paragraphs are expanded. Although, in many instances, the words are not identical with the original, in all cases an earnest endeavor has been made to translate the spirit of service typified by the work of the committee of the White House Conference in child health and protection.

These findings are an attempt to translate into thought the findings of the committee in behalf of the millions of American children.—*Jean Cox.*

work of the committee may mean in terms of child life and social advance.

Three thousand people, experts in the fields of child welfare and protection assembled in Washington at the call of President Hoover for the third White House Conference on child welfare. About twelve hundred of the group were members of the various committees who have been working for more than a year to determine needs and set up a program which will enable those people directly associated with child care and training to improve child health and welfare. It is felt the application of these findings will result in improved standards for a full generation. The nation should be proud of the fact that so many well trained people freely gave their time without pay for the betterment of children.

The White House Conference was virtually an all star performance. Research had been made, studies carried on, and messages delivered by outstanding people in the various fields. It was a summation and deliberation on the part of many committees which composed the four sections.

These reports are a cross section of the expert thought and endeavor concerning the welfare of children. The assembling of this expert opinion and inquiry should stimulate every effort to give to the children of America their fullest measure of opportunity and development. It gives consideration to the fact that all children differ in character capacity and inclination. In order to give them their full chance they must have that service in education which develops their special qualities. There was a definite feeling that it is sound public policy, not charity, to provide special treatment and training for all types of exceptional children, for by so doing opportunity may be given children of greater capacity to make a real contribution to the common welfare and for the majority of the children of better capacity to become self supporting instead of possible dependents or delinquent members of society.

Out of these deliberations may result organization of classes or schools for the exceptional children which will later fit them for leadership in the community and nation.

The interest in dependents and delinquents continued from the previous conferences and sentiment seemed to be centered in efforts to give these less fortunate children such training in terms of mental attainments as will make of them happy and self supporting members of society.

Education and Training

THE most important agency in child health and protection is the family. Although statistics on marriage, divorce, size of families, and proportion of births have been interpreted by some to mean disintegration of family life, the committee concluded that the family fills deep seated needs of the human race and will endure.

The question for consideration is: Shall we let the family be merely the product of a changing environment, adapting itself to it, or are there not fundamental values in family life which should be conserved and the environment adjusted to them?

Because of the changing social and economic conditions there is need for study upon the fundamental human values in family life. Dr Groves of North Carolina is making an outline analyzing family functions in reference to the child. Dr Burgess of Chicago with the cooper-

ation of school people has had records collected from 8000 school children. These were analyzed to determine factors in the home environment which seem to affect personality development of children. Relationship was found between the degree in which children confide in parents and other factors of family life such as group celebration of holidays, recreational activities in common, the type of control exercised by the parents over children, source of first information about sex, and the general personality adjustment of the child. The committee under the leadership of Dr. Burgess of the Chicago University endeavored to find out in what way home is an educational influence in the life of the child. They wanted to find a means of measuring the effect of different kinds of homes and family life upon children. This committee studied a total of 8600 children of the 7th, 8th, and 9th grades.

There were:
1970 urban children
1200 native white children
991 children from small cities
1271 negro children

These groups were selected so as to show differences.

Dr. Burgess and his committee have shown that by use of statistical technique and data they are able to measure the development of personality of the individual as well as the effect upon the individual of family and community relationship. Family relationships make a definite contribution in personality adjustment. Habits and social customs of the family seem to have a definite relationship upon the personality development, e. g., the charm of social personality which results from the informal give and take and lessons in consideration of others around the family dinner table is lacking among children where meal time is merely informal piecing. Parents must realize that the most sacred thing to every child is his personality. Every child needs help to grow and expand his personality so that he will be able to do his best and thus make the most of his possibilities. There is need for wider belief that boys and girls are citizens in the making rather than in the unmaking.

Another study made by Dr. Rachel Stutzman of the Merrill Palmer School on Home Atmosphere has opened up a new method of research. This study was made upon fifty children from well adjusted homes and the same number of children from poorly adjusted homes. Some of the conclusions reached follow:

Children showing optimism development usually have good homes.

Factors which contribute to wholesome character development are more usually found in good homes. There is less tension and unhappiness in the relationship of father and mother—father to children, mother to children, and children to each other.

In maladjusted homes children of same economic level are more interested in getting jobs. The reasons frequently are ambition for economic independence and desire to be away from home unpleasantness.

The well adjusted children do better work in school.

In the maladjusted home there is frequently partiality shown to different children. Where mother is maladjusted she is apt to favor one child.

In well adjusted homes parents are interested in what the child wants to do, while in the wrong kind of home the child is not given support in his natural wholesome interests.

In terms of discipline, parents in happy homes are inclined to ignore mistakes and praise successes, while in less happy homes parents punish mistakes and award successes.

In the maladjusted home likes and dislikes are much more noticeable. Children alternate between liking and disliking people. Maladjusted parents have less happy children. Frequently they, themselves, have come from maladjusted homes. Maladjusted parents frequently have differences over each other's religion and other out of home interests.

The personality of both child and adult reflect the influences from the kinds of homes which have been responsible for their training and lack of satisfactory home experiences.

It is expected further study will be carried along in this field.

The great question is: What are those fundamental human values in family life which are the product of interaction of personalities within the family? While the physical environment, the cultural background, and the social status of the family undoubtedly aid or deter the development of individuals in that family, it must not be forgotten that some fine individuals do come from homes which would be rated poor.

There is at present no exact measure of personal relationships. The family must depend for guidance upon the principles of human behavior as they have been interpreted in the fields of psychology, psychiatric, and mental hygiene. A further knowledge of these principles applied to daily living will doubtless contribute to better understanding of cause and effect in the actions of human beings.

Importance of economic stability for successful family life was also given careful consideration. Studies show that worry over employment and finances contribute to maladjusted homes. Inability of wife to spend income wisely contributes to unsuccessful standards of living. If all of the children of America are to have satisfactory opportunities, miseries and worries of poverty must in some way be overcome.

Additional proof on the importance of wholesome home life is shown by a statistical study showing there are more breakdowns in individuals where society has had to assume a part of the parental role. While the function of different families, as well as the responsibilities of the individuals within the families, vary to some extent, it can not be denied that always the basic function has been the rearing and caring for the young. When this responsibility is shifted or denied, the defenseless children suffer the most.

Present social and economic customs are the result of the graduai expansion of industry which have removed from the home certain functions formerly considered as inherent in family life. With these changes, some losses in satisfactions and interest in work have resulted. Individual achievement in the home has become less marked because of the increased demands for machine made clothing, furniture, furnishings and equipment. Foods served which are prepared outside of the home have less personal appeal than those made under the home roof. The emotional reaction for home prepared foods has probably been over estimated. While the committee reported food as a basic need, they also gave consideration to cost, amounts, nutrients, appearance, flavor, palatable preparation, and attractive service in pleasing surroundings. They reached the conclusion that *where* the food

is prepared is of less importance in family life than where and how it is served. The service of food from the standpoint of family integrity was given careful thought. The family dining table furnishes a means of recreation and of bringing the family together which unquestionably may have an important influence upon family life.

From studies made by the committee, it seems necessary to re-evaluate standards in family living. Increased attention should be given to the welfare of older children. Studies show that traditions of the family have more value than hitherto believed. The observance of birthdays and holidays in the home has distinct social, emotional, and educational possibilities. From the studies made by the committees, functions of the home and of family life have been extended. Besides the nurturing of the young, the other big function of family life is to send out individuals better able to face life than were their parents.

In accordance with these principles, the ideal family would provide for the child a friendly and hospitable environment for the development of his emotions and abilities. It would insure him a secure relationship in a group of dignified human beings by whom he was loved, protected and encouraged. For his own self respect, the child wants to belong to a family, to have his own name, his own parents, and his own things. In other words, he wants to belong and be considered a member of the group. He needs the affection, the security, and the encouragement of the family to fortify him for successful contacts with the outside world. If his parents are happy in their adjustment to each other, if they are working hopefully toward the fulfillment of an ideal of living, if they love their children with a sincere and unselfish love, in short, if they are well balanced individuals, gifted with a certain amount of insight, they are apt to provide the child with a wholesome emotional background which will contribute more to his development than mere material advantages.

The educational equipment necessary for parents to see the child as a whole will demand a change in emphasis from that which is exclusively informational and utilitarian to the development of appreciations of values in human life. More stress in education needs to be placed upon the development of the individual and less upon the teaching of facts. More thought needs to be given to how much a life is worth rather than how much the person is worth in terms of dollars and cents.

One of the most outstanding things stressed by the Convention is the importance of home and family in the solution of the problems facing the child. In order to solve this problem, we must go back to the parent who has charge of the child. There is need for universities and colleges to put into their curricula for students in training, courses for the training of parents on the job.

Parents need to realize that due to the complex civilization and many activities open to the child there is danger of over stimulation to the child. This may begin at infancy and extend beyond the time covered by the scope of this investigation. Homes that are overbusy react upon the child. Telephone, radio, athletics, movies, all contribute to the strain of over stimulation. These stimulating influences operating through a great part of the twenty-four hours do not afford periods of rest and re-

laxation that contribute to the development of nervous and emotional stability. Children, like other animals, need periods of rest and relaxation. They need opportunities to think, to read, to day dream in order to make use of imagination. Dr. Ray Croft of Princeton University who deals with boys having nervous and emotional difficulties says that a large proportion of these have their roots back in early childhood. Additional dangers added to those of early childhood lie in the tendency toward exploitation of the boy in school athletic contests. These endanger the boy's future success.

Criticism was also registered against competitive athletic games and sports for girls.

Home economics education should play a significant role in furthering ideals of family living through furnishing information to direct family consumption and knowledge and skills for the management of the surviving household activities. It has a special challenge to develop the individual to see these activities, not as ends in themselves, but in relation to the promotion of wholesome family life.

Many of the recommendations of the conference must be made effective through the education of parents. The following recommendations are listed:

1. Further research is important in the field of the family. Only on the basis of research can an adequate science of the family be established and problems of family relationship be treated. One specific research recommendation, growing out of the studies of the committee, is that provision be made for further development of the indices for measuring family relationships and home atmosphere tentatively formulated by the White House Conference.

2. Further research is needed on the social and economic factors affecting family life today. The relationship of these factors to the family is worthy the same careful consideration that has been given to the conditions of production in relation to industry and commerce.

3. Institute or research centers to study family relationships and processes of family life as well as the economic and social factors operating upon the family life today should be established. These should integrate the various disciplines affecting family life.

4. Family consultation centers should be established with a staff composed of specialists in home economics, housing, social work, law, psychiatry, psychology, and sociology. These centers should be prepared to give advice and information on the different problems of family life.

5. Special attention should be paid to Italians, Mexicans, and other immigrant groups who come into cities from rural backgrounds and who need help in adjusting themselves to the conditions of American urban life.

6. Special attention should also be paid to the negro family in order that it may attain that economic security necessary for staple family life, and may also be assisted to the attainments of higher ideals of family life.

The Life Story of Orson F. Whitney

By C. Byron Whitney

THE Life Story of a man is generally considered of interest to others in proportion to that man's position or prominence among men. But when the words of the story become a gem of literature, a series of remarkable pen pictures depicting whole communities, a valuable historical record, all setting forth a profound and dynamic sermon on life and love of God and humanity, then that story ceases to be singular as to any man and becomes a thing of deep heart interest to many. Such is the volume recently published under the title—"The Life Story of Orson F. Whitney, as told by himself."

Rich in historical lore, deep in human emotion, fervent and convincing in the testimony it bears, yet, withal, sparkling throughout with wit, wisdom, and fine humor, the volume appeals to almost every mood of the reader who seeks and finds the big and noble thought underlying it all. In point of diction, rhetoric, continuity of ideas and mastery of language, it deserves a place among model works of English literature. But it is the heart and soul of the book—the great story it tells, rather than how it tells it—that will endear it to the reader long after the few copies now in print are exhausted.

Orson F. Whitney, scion of a Pioneer family of the State, and author of Whitney's History of Utah, grew from birth to manhood as a stalwart branch of the great family tree to which he belongs. Intellectually and spiritually gifted, his name stands out amid every worthy endeavor of his people—religiously, politically, and in advancement of the arts of literature, music and the drama. He holds his present high ecclesiastical position, as a member of the Quorum of the Twelve, in faithfulness and devotion to God, and with the love and respect of his associates and the people in general. His remarkable gifts as writer, poet and public speaker, to say nothing of his pronounced dramatic ability, would long ago have won him worldly fame and fortune, had he not chosen to devote them unselfishly, untiringly, to the spiritual welfare of his loved ones and his fellowmen. That this is purely and solely the underlying motive of his latest literary work—his Life Story as told by himself—will be readily recognized by the readers of that very interesting narrative.

This publication is not a commercial project in any sense. The sale is not solicited at large. The purpose being to preserve certain experiences and to present principles sacred to the author and others of whom he has written, the distribution is limited and the book procurable only from the author, at a modest price representing actual cost of issuance. It is highly commended by this reviewer to all who feel a sincere and kindly interest in the mighty testimony of a godly man and the interesting story of the remarkable life record of Orson F. Whitney.

Notes to the Field

Suggestions for the Seventeenth of March Celebration

EACH year as our anniversary approaches, the requests begin to come into the office for suitable material to be used in programs for the 17th of March. We have the following references for anniversary programs: "First Minutes of Relief Society," January *Magazine,* 1915, page 20; "Instructions of the Prophet Given at Nauvoo," March *Magazine,* 1915, page 91; "Object, Aims and Brief History of Relief Society," March *Magazine,* 1915, page 111; "Sketches of the First Five General Presidents," March *Magazine,* 1920, page 127; "Sketch of President Clarissa S. Williams," July *Magazine,* 1921, page 378; "Story of the Organization," March *Magazine,* 1919, page 127; "Our Anniversary," March *Magazine,* 1921, page 137; "Relief Society Teaching," December *Magazine,* 1916, page 668; "National Woman's Relief Society, 1842-1925", March 1925, page 115; "Historical Events in the Relief Society," August, 1927, page 389; "Sketch of President Louise Y. Robison," January *Magazine,* 1929, page 3.

It is suggested, with this material, that many of the sisters have, in their local communities, most dramatic events that would make excellent material for programs, and we feel that it is altogether fitting and proper that the pioneer sisters be honored in this way, and their deeds and their struggles recalled by their descendants. We therefore suggest to our organizations everywhere to look into their own community history, and present some of the outstanding events in the lives of pioneers. So many interesting happenings in the gathering of the wheat, or the settlement of the various communities, the organization of the Relief Society, and all those things that have gone to make up the story of our great organization, afford excellent material for programs. It is quite in keeping with the spirit of the day that we use this and some of the finest plays produced are the folk stories of pioneer days, the settlement of the West, and the great achievements of our fathers and mothers.

THE first organization of the Relief Society might be dramatized.

The one-act play, "Careers" by Linda S. Fletcher, which appears on page 80 of this number of the *Magazine,* is suitable for an annual day entertainment.

THE question as to new songs for special occasions is one not always easily answered. In the new psalmody or "Latter-day Saints Hymns", is found a beautiful hymn particularly fitting to be sung on the 17th of March. It is number 377 "Oh, Blest was the Day When the Prophet and Seer." It speaks of the organization of the Relief Society in this dispensation by the Prophet and Seer, and also what would be expected of the Daughters of Zion. The words are by Sister Emily H. Woodmansee, one of the early writers of the Church. From her pen has come some of the choicest verses which have been set to music. Our beloved Brother Evan Stephens composed the music.

This would be a splendid congregational song and could easily be learned by the 17th of March. Try it.

Notes from the Field

Reorganizations:

SINCE last October Conference the following stakes have reported a reorganization in their Relief Society. Cache stake, Mrs. Lizzie B. Owen, released, Mrs. Lula Y. Smith, appointed president; Oneida stake, Mrs. Nellie P. Head, released, Mrs. Anna R. Hawkes, appointed president; Taylor stake, Mrs. Georgina O'Brien, released, Mrs. Julia E. Ririe, appointed president; Union stake, Mrs. Evelyn R. Lyman, released, Mrs. Josephine Hanks, appointed president. We extend our greetings to the new presidents, and pray for the blessings of the Lord upon them in the duties they have assumed.

In the retirement of these sisters from office, the General Board, as well as all the sisters of the organization, acknowledge a great debt of gratitude to them for their untiring service in the cause. Their zeal for the work, their intelligent grasp of the scope of Relief Society and its full message, their sympathetic understanding of the spirit of their calling, made them real leaders from whom the general organization always received the heartiest cooperation, and their stakes took rank among the most forward-looking in the whole Relief Society organization. We are grateful to them for their services in the past, and our love and our prayers for their future health and happiness accompany them.

Hyrum Stake:

THE accompanying picture is of a cast who very successfully presented the comic drama "Sewing for the Heathens." It was an entertainment given by the Relief Society stake board for the ward Relief Societies of the stake. The cast of the drama was composed of members of the Hyrum Second Ward Relief Society. The play was the source of much amusement, and a very successful entertainment.

CAST OF "SEWING FOR THE HEATHENS"

Tongan Mission:

SISTER FLOY B. CUTLER, president of the Relief Society of the Tongan Mission writes: "Perhaps a few words about the Relief Society work in the Tongan mission, Friendly Isles, will be interesting. While we do not have a Relief Society organization in all the branches of the Church throughout the mission, there are, in all, ten organizations in the three districts: four in Tongatabu; four in Vavau; and two in Haapai. These organizations are all presided over by native sisters and with native members making a total membership of 122. The sisters are diligent in the Relief Society work, and are willing and anxious to assist and care for the sick and anyone in need, members, or those from the outside alike. They are glad of an opportunity of helping the missionaries in their labors here. They respond readily and willingly to any call for help. We have just purchased for the Tongatabu district, enough sacrament glasses, and by making our own trays of polished wood, will furnish every branch in the district with an individual sacrament set. The money for this has been contributed by the sisters of their own accord. Very few of these people speak or understand English. It is difficult for us to follow the general program as outlined in the *Relief Society Magazine,* and all the lessons that are used must be translated from the English into the language of our sisters here, some of the courses of study are not adaptable to this people. We are, however, following the *Book of Mormon* lessons, a study in which these people take very much interest. Some of our Saints are familiar with the Samoan language, and as we have the Samoan *Book of Mormon,* the lessons may be used to great advantage. We make one lesson each month from the Teachers' Topic, and have a work day and one testimony meeting. The sisters always look forward to these, as they are anxious to take advantage of every opportunity of bearing their testimony of the Gospel and the blessings they receive. In general the work is in good condition, and I am happy for the opportunity of laboring here among these people. Words cannot express the joy and satisfaction that comes from missionary service, for the great plan of this work is service."

Tahitian Mission:

NEWS from another one of our far distant missions comes to us in the form of a report from our Relief Society president, Sister Marguerite S. Burbridge. A most interesting report of the conference on October 5, 1930, at which the Relief Society presented a little play entitled "Hungry Souls Satisfied," was received. The little play is published in "A Sheaf of Home-made Pageants and Plays" for use in the European Mission, but which was changed so that the characters were all women, and the little play could be nicely presented by the sisters of the Tahitian Mission. They learned their parts well, and presented it in a very able manner. They looked very lovely in their pretty new dresses, which they had made themselves. There were no stage facilities at all, but one was improvised on the stand in the meeting house, thus making a garden effect. A latticed summer house in the middle of the stand was constructed of cocoanut leaves. This had a pretty pink climbing vine running all over the lattice, with ferns and flowers over the entire stand, giving the ap-

TAHITIAN MISSION

pearance of a garden. Between the first and second acts, the sisters sang in English "I Have Read of a Beautiful City," after which the president of the Relief Society presented the branch with two lovely sacrament cloths, which the Relief Society sisters had hemstitched and embroidered. Between the second and third acts a guitar duet and solo were given. At home this might not seem so very much, but here, where there are a very few people, especially natives, who can read music, it was quite an achievement. There is only one girl in the branch who has any knowledge of music, and her's is somewhat limited. Everyone who attended the meeting said it was very successful as it is the first time that women had taken full charge of a Sunday evening conference. The sisters of the branch were very much pleased with the success of their undertaking.

Northcentral States Mission:

SISTER PHOEBE M. WELLING, president of the Relief Society of this mission writes of many interesting experiences among the sisters of the Northern States and the Canadian part of the mission where she has visited. To quote Sister Welling: "I am happy to become acquainted with each set of officers, and be able to visualize them in their working conditions. It is putting it mildly when one says they are the very 'salt of the earth.' I could cry tears of joy over the noble efforts some of them are making. All the Relief Society organizations are getting ready for their year's work, and are having meetings at the homes of the home-bound and ill. Each organization had contributed to a fund to assist in reestablishing the headquarters of the Berthold Indian Reservation. The elders are already there fixing up the buildings, and getting things in shape. Our Wolf Point Indian branch is doing so well it may be we can organize a Relief Society there. I am thrilled with all my work, and thank my Heavenly Father constantly for this great privilege. One year has already gone, and I have hardly thrust my sickle in, it seems." All over this mission the sisters are prepared and only await the coming of President Welling and the Elders to organize the mission Relief Society branches.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

An Endless Quest

LIFE is an endless quest for knowledge, a ceaseless striving to attain to higher and better things. While childhood is the time of most rapid development and while the acquisitive powers become less active with the oncoming years, the normal individual learns from the cradle to the grave. Indeed one of life's greatest boons is the opportunity it offers for learning. It is unfortunate that most of us do not seize the opportunities offered and make the most of them as we should. History's pages are replete with illustrations of those who under untoward circumstances have forged ahead and reached the heights. Michael Angelo, when old and blind, groped his way into the gallery of the Vatican. After feeling the torso of Phidias he said, "Great is this marble, greater still the hand that carved it; greatest of all the God who fashioned the sculptor. I still learn. I still learn."

TODAY we are surrounded with a wealth of books. Lincoln would walk miles to borrow a treasured volume and pore over it by the light of a pine knot. Darwin, working under conditions that would make most people feel helpless invalids, produced works that have been treasured ever since. Helen Keller, deaf, dumb, and blind, has attained scholarship away beyond what most unhandicapped have reached. Elizabeth Barrett Browning wrote very fine poetry while suffering intense physical pain. Louisa M. Alcott wrote charming stories, spite of arduous toil and privation.

Milton's blindness precluded outside interests and he devoted his talent to writing his immortal "Paradise Lost." Bunyan, incarcerated in prison, wrote his "Pilgrim's Progress."

Most of us only touch the outskirts of our possibilities. The handicapped ones who have reached such great heights and have rendered such signal service in spite of their handicaps show how much more those with their senses and faculties unimpaired should accomplish.

Einstein says, "The man who leads the most successful life is he who keeps on learning the longest —the man for whom every experience is a new building stone. I do not refer to the mere gathering of information, but to the ability to take to oneself knowledge and experience and to use them. That man is always enlarging his universe."

Happy are they who go steadily forward, learning here a little, there a little, who comprehend today what was hidden yesterday, who are ever enlarging their universe.

The Indian

WE believe no people have cause for such deep and sincere interest in the Indians as do the Latter-day Saints for they know whence they came, why they are in the condition they are in at the present time, and that they are in the future to become a "white and delightsome people."

We present in this number several articles dealing with the Indian, and hope that our readers will interest themselves in the red man and do what they can to further his welfare.

We believe the near future will show many remarkable finds by archaeologists who are delving in ruins on the American continent. We suggest that it would be wise to clip reports from newspapers and magazines and file them for future use.

SOME men outstanding in public life today have Indian blood in their veins. Two notable examples are Vice President Curtis, and Will Rogers. The latter is one of the most widely read writers in the United States. Daily he has a few lines in the newspapers that command the attention of the reading public. He takes up things that are uppermost in the minds of people, and "hits the nail on the head." We give the following excerpt to show his philosophy and his style:

"Everybody is saying that the trouble with the country is that people are saving instead of spending. Well, if that's a vice, then I am Einstein. Since when did saving become a national calamity? I know it's terrible for a non-authority like me to tell you to go contrary to expert advice, but I am telling you if you got a dollar to soak it away, put it in a savings bank, bury it, do anything but spend it. Spending when we didn't have it put us where we are today.

"Saving when we have got it will get us back to where we was before we went cuckoo.

"Yours,

"Will Rogers."

A GROUP OF LAMANITE SISTERS, LOS ANGELES BRANCH, MEXICAN MISSION

Elder Anton Cannon, at right, back row; Elder Huber, at left, front row; Mrs. Foley, center, back row.

Response of the Lamanite Sisters

To Poem by Mrs. Ellen L. Jakeman, Relief Society Magazine, Vol. XV, page 160

By S. T. Brimhall Foley

We are daughters of Laman, returning with gladness,
Our long tresses braided, unbarbered, unshorn.
We have thrown off the mantle of sorrow and sadness
And rejoice that the Day of our freedom is born.
We have waited for ages the "White Man's appearance,"
But now from the Heavens we know He has come;
His Gospel rewards all our suffering and patience;
Its Heralds, anointed, are bringing us home.

His Spirit has fallen upon us with blessings,
Our souls are rejoicing in gladness and song;
We know that its power has transformed our beings—
Against all temptation is making us strong.
We love that sweet promise once made to our fathers,—
Lo! Lo! the Remnant of Joseph returns to the fold!
For this Day the archives were laden with treasures,
And histories of nations were penciled on gold.

We cherish the Record that comes from Cumorah,
Untangling the thread of our lineage and kin;
We love the great names, the good words, of those writers,
And hope that salvation with them we shall win.
The kings and the queens each appointed by Heaven,
Are watching our footsteps and teaching us grace;
With theirs in the temples our voices are ringing
That truth has come forth to enlighten our race.

We are daughters of Laman, returning with gladness,
Our long tresses braided, unbarbered, unshorn;
We are singing hosanna while reaping the blessings
Predicted by prophets since Time's early morn.
We rejoice that our fathers were children of Jacob
And wrote all their doings on tablets of gold—
That the great Day has come for the feast of the righteous,
When the children of Lehi may dine with the fold.

Lesson Department

Theology and Testimony

(First Week in April)

BOOK OF MORMON—CHRIST IN AMERICA (*Continued*)

Read the rest of Third Nephi, from chapter 21 on; also the entire book of Fourth Nephi, to the book of Mormon. This closes the abridgement of the Nephite record by that prophet-warrior.

The time is mainly the year 34, but goes to the year 322, After Christ.

Story of the Lesson

In this lesson Jesus continues his ministry among the Nephites. The historian tells us that the Lord "did truly teach the people for the space of three days." Whether or not this was on three consecutive days he does not say. But "after that," we are told, Jesus showed himself "oft" to them and administered the sacrament to them and taught them.

During this period Christ performed a similar miracle to that recorded in the *Gospels* of feeding the five thousand. Only, this was in connection with the Lord's supper. "Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude. But He truly gave unto them bread to eat, and also wine to drink."

Then, too, He answered a question as to what the Church should be called. It was, He said, to be known as the Church of Christ. For how, He asked, "can it be my Church save it be called in my name? If a church be called in Moses' name, then it is Moses' church; or if it be called in the name of a man, then it is the church of a man; but if it be called in my name, then it is my Church, if it so be that they are built upon my gospel."

Also Jesus gave the twelve disciples their secret wishes. Nine of them elected to "go speedily into God's kingdom" at their death. They were told that they should live to be seventy-two years old, after which they should "find rest" with Christ. But the other three, like John the Beloved, desired to continue their earthly ministry indefinitely. And they were told that they should never "taste of death" or have pain of body, that they should continue to bring souls to Christ, and that at His coming again they should "be changed in the twinkling of an eye from mortality to immortality."

Besides, our Savior performed many miracles during this time. He healed all the sick and lame, opened the eyes of the blind, unstopped the ears of the deaf, and "did all manner of cures" among the people, even raising a man from the dead.

Mainly, though, He taught the people. The historian says He taught them "all things from the beginning." Here are the main points in His teaching:

There is a guiding influence in the affairs of men. Things are not allowed to get out of hand, but are directed toward an end. Especially is this so in the case of the children

of the promise. In Abraham and his seed all nations are to be blessed of God. All the promises "made to the fathers" will be fulfilled in the due time of the Lord. Israel will be gathered; Jerusalem will be rebuilt in Palestine; a New Jerusalem will be established on the American continent; the "remnants" will be remembered. In a series of quotations, with running comments, events of the past and the future are tied together in a very illuminating manner.

After the last visitation of Jesus to the Nephites, the twelve disciples carry on the work begun by the Christ. They preach the gospel and minister to the people, till all become members of the Church through baptism. Great miracles are performed. Peace, prosperity, and happiness prevail everywhere. The Order of Enoch is established, and continues for about two hundred years.

Then the seeds of disunion begin to sprout. Dissenters arise, infidelity spreads, the old lines of cleavage as between Nephites and Lamanites spring up again, till by the year 322, or thereabouts, social and religious chaos comes once more to this hapless nation. It is now a little way to the end. The swiftness with which things happen, however, as we shall see presently, is more in the narrative than in the events depicted.

Notes

1. *The Fifth Gospel*: It is interesting to compare the account of Christ's ministry in the *Book of Mormon* with that in the four *Gospels* in the *New Testament*.

Nephi's is the longest. In Matthew there are approximately twenty-eight thousand words; in Mark, nineteen thousand; in Luke, thirty thousand; in John, twenty-two thousand; and in Nephi, if we include what is introductory to the account, thirty-four thousand. It is probably true that, if we take into consideration only the words actually uttered by Jesus in the five accounts of His ministry, we shall find more in the Nephite Record than in the four *Gospels* put together, not counting the duplications in the latter.

The conditions are, of course, very different in some respects. Among the Jews in Palestine Jesus is mortal; in America, immortal. This does not cover the times when He appeared to the apostles there. On the eastern continent the people of His time were, on the whole, very unresponsive to His teachings. On the western hemisphere the people almost without exception were extremely responsive. For when the Nephites believed, they believed without any reservations. Always they were either hot or cold, never merely lukewarm, like the Laodiceans of whom John speaks and whom God, on account of their indefinite temperature, threatened to "spue out of His mouth." Jesus himself declares that "so great faith" He had never seen among all the Jews." That is why He "could not show unto them so great miracles" as He performed among the Nephites. He is speaking, however, to the twelve disciples, but no doubt the description applies to the whole people as well.

This greater faith on the part of the Nephites gives us a clew to the essential difference between Jesus in Palestine and Jesus in America.

Among the Nephites he performed about the same miracles as He did among the Jews — healing the sick, raising the dead, multiplying the quantity of bread and wine and so on. But there are some

distinctive spiritual manifestations on this continent. Jesus himself hints at this fact in the phrase "so great miracles."

For one thing, when Nephi baptized the twelve disciples, they "were filled with the Holy Ghost and with fire." Afterwards they "were encircled about as if by fire from heaven, and the multitude did witness it and did bear record." For another thing, little children, in the presence of the multitude, uttered "marvelous things." These "marvelous things," according to the record, "were greater than Jesus had revealed unto the people." And, for still another thing, Jesus told the Nephites many things which He had been forbidden by the Father to tell the Jews because of their unbelief —about the "other sheep," for instance, and the ten tribes. In a word, as we stated elsewhere, Jesus seems to have been under considerably less restraint here than in Palestine. This shows that people receive of divine things according to their faith.

Furthermore, there are more intimate touches of Jesus in the *Fifth Gospel* than in the other four. In the *New Testament* Jesus is "the Man of sorrows." He is decidedly "acquainted with grief." This is the predominant tone of the *Gospels* by Matthew, Mark, Luke, and John. Whether or not the writers were under the deep spell of Calvary, it is impossible to say. But it is not so in the *Book of Mormon*. Here He appears in a different light. In Nephi He weeps, but it is from joy. He prays, too, evidently in the hearing of the multitude, out of sheer thanksgiving at the great faith He witnesses. Also He smiles. Let us not forget that. And here we see the Master in a new light. Twice He smiles on the twelve disciples, His countenance beaming with light and happiness. No one can read Nephi's account of Christ in anything like a sympathetic spirit without getting something more, and other, than what he gets from the *New Testament* account of Him.

2. *The Order of Enoch*: As a rule, when, in the history of religion, any considerable number of people accept the gospel and are entering upon the first practice of it, their prime consideration is a reformation of their temporal, or economic, situation. This is a curious fact.

That happened in the days before the Flood, when the prophet Enoch preached. The order then established, probably for the first time, was named for him. "They had all things in common, and there were no poor and no rich among them." It happened, too, in the time of the apostles of Christ after the Ascension. It happened, also, in our own age, in Ohio and Missouri. And it happened in the times immediately following the visitation of Jesus to the Nephites.

There seems to be a conflict between the pursuit of the material and the pursuit of the spiritual. This fact is especially noteworthy of the Nephite peoples, as we have seen in a preceding lesson. But it is true of all peoples. "Ye cannot serve God and Mammon," says Jesus. The lure of wealth is almost unescapable. The love of pleasure and power also. And so, on so many occasions when there has been a strong spiritual uprush, men have set their minds on making such a change in their material affairs as would lessen the conflict between the temporal and the spiritual. And goodness knows it is sorely in need of alterations in our own times, where there is periodical unemployment with much poverty and ignorance.

3. *The Time Element*: Somehow one gets the impression from reading the *Book of Mormon* that the Nephites were swifter to do evil than other peoples of whom we read in religious history. But this is more imaginary than real as the consideration of a few facts will show.

If a historian three hundred years from now should briefly record the happenings of, say, the period between 1900 and 1920, he would have a quicker and greater change to write about than anything to be found in the *Book of Mormon*. For during those years the whole world, not merely a comparatively small nation, went from a period of universal peace through the most devastating of all wars into another period of universal peace. The thing would appear incredible if set down in a sober history, especially in view of our great pretentions to peace and Christianity. Yet it is a solemn and lamentable fact.

That so far as outer events are concerned. Moral upsets as swift have taken place. Consider the period in England just after the brilliant reign of Queen Elizabeth, when morals went to such loose ends as to shock every right thinking person. And then look at the rise of the Puritans, with their horror of what to us now are innocent amusements — dancing, theater-going, and so on.

Human emotions are queer things. A gust of wind may change us in a moment, as witness the almost sudden change of our attitude in America towards the League of Nations a few years ago. We changed almost in a night. And so there is nothing very remarkable about the alterations in the Nephites, in respect to their swift changes from good to evil and from evil to good when we consider human emotions.

Questions and Problems

1. What is the United Order? How would it work today? What conditions give rise to such schemes?

2. Has the economic problem anything to do with the size of families today? Explain your view.

3. Are morals any looser today than before the Great War? Give reasons for your views.

4. Account for the last war between the Nephites and the Lamanites.

Work and Business

TEACHERS' TOPIC FOR APRIL

(This topic is to be given at the special teachers' meeting the first week in April.)

OUR RESPONSIBILITY TO SUSTAIN THE LAW

"Law commands that which is right and prohibits that which is wrong."—*Blackstone.*

"We believe in honoring, obeying and sustaining the law."—*Articles of Faith.*

"We stand for the observance of law, the people who live it and the officers who enforce it."—*M. I. A. Slogan.*

"By strict obedience Jesus won."—*Hymn.*

I. Origin and History

Civil law, rule, and order came with the advent of man. It began with family, patriarchal and tribal organization

changing in form and requirements as man spread over the earth. The purpose was protection, defense, and progress.

II. Purpose and Necessity of Law and Government
1. To establish justice.
2. To insure domestic tranquility.
3. To promote the general welfare.
4. To secure the blessings of liberty to ourselves and our posterity.

III. Teaching Law and Order
a. Home—
Beginnings of obedience: The earlier in life that a child can appreciate and respond to the responsibilities of life, the safer he is and the more sure he will be of success. No one can successfully escape the real responsibilities of the full requirements of proper conduct of life.
b. Church—
The real progress and pleasure of life comes from a response to the law of God. Man is that he might have joy, predicated on the principle of an attitude of responsibility. This means a proper attitude to God and man and country.
c. School—
School is closely associated with the home and enlarges the child's experience. He carries to the group the principles taught and nurtured in the home. Every human being must learn the majesty of the law.
d. Society—
Strong and potential factor for human conduct.

IV. Benefits and Blessing of the Law.
Security
Order
Progress—Education
Unity of effort.

A response to the requirements of law and order measures true citizenship, which aims to live above the law.

Responsibility serves two purposes: first, upholds and sustains the law; secondly, sets a good example and thereby influences others to support and sustain the law. Not only is this true in the civil law but in the law and requirements of God.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

Responsibility is closely allied to opportunity, privilege, power, authority, and influence.

Literature

(3rd Week in April)

The Short Story In France

Suggested Stories: Bernier's *The Divided Horsecloth;* Voltaire's *Memmon the Philosopher;* Rabelais' *He Who Married a Dumb Wife;* Merimee's *Mateo Falcone.*

At the beginning of this century Brander Matthews, who is one of the greatest literary critics America has produced, wrote: "Probably there is no rashness in a prophecy

that the short story will flourish even more luxuriously in the immediate future than it has flourished in the immediate past." (He had just written that the nineteenth century had been a short story and novel era.) "Of a certainty we can assert that a literary form as popular as the short story, as well established in every modern literature, is deserving of serious consideration and is worthy of careful study."

It is useless to ask if Brander Matthews' prophecy has been realized by 1931, but it is worthwhile to know something of the causes that have brought about this supremacy of the short story. And we owe more to France than to any other European country.

To tell the account briefly, for we are more interested in the short story of modern France, long before the close of the Middle Ages, France had its native writers who wrote their tales in Fabliau form. This form, for our purposes, is a brief tale, little more than an anecdote, with a sharp sting at the end. The Fabliau is full of gayety and has the simple shrewdness of the plain people. One of the few Fabliau authors known to modern times is Bernier, whose story, "The Divided Horsecloth," is found in the text.

About the middle of the fourteenth century the Fabliau lost its importance and the forms of the Lay, Miracle, and Devotional stories were in vogue until after the close of the Middle Ages. Troubadors and minstrels roved in France, as in other countries, and many of their stories were recorded by later writers. In Italy, Boccaccio was the master and in France Rabelais and Marguerite de Navarre are two names that have lived.

In the seventeenth century France paid most of her literary attention to the drama and to long drawn out sentimental romances. However, in the second half of the century Charles Perrault and La Fontaine (both of these writers are represented in the text) developed the fable and fairy story into beautiful forms. A great many of the stories that are told children today were written by Perrault. To him we owe Cinderella, Little Red Riding Hood, Blue Beard, Sleeping Beauty, Puss-in-Boots, and many others. This distinguished Parisian was born in 1628. He was the author of elaborate works in prose and verse, but his fame rests on a few tales that he wrote for recreation when he was growing old—tales to which he was not even willing to give his name. They were first published under the name of his son, a ten year old boy. Because of the stories' simplicity there is a slight reason for thinking that Perrault might have had the boy tell the stories and then record them in their charming and simple style.

Perrault's fame made fairy tales the rage. There were imitators down to the eighteenth century, with its new philosophy, its skepticism, and its interest in pure literary form. As in England, French writers of this century occupied themselves largely with the moral tale and Voltaire was the great master of this form. (One of Voltaire's stories is found in the text and the reader will readily notice the difference between his profoundity and the lighter touch of Addison.)

In the nineteenth century the modern short story was born and by the second quarter it was reaching a perfection that has not yet been excelled. These early modern stories were written not so much as consciously following a purpose as by a certain turn of genius in the men. Their stories made the short story one of the most highly per-

fected forms of literature in France.

It was in France and in the United States that the short story was finally achieved and it was done almost simultaneously and quite independently. There are perhaps two reasons for France's development—first, she has a finer artistic appreciation and has acquired the Latin liking for logic, which includes the classical code of unity and proportion, and secondly, the Parisian newspapers. In France, then and today, there are not many magazines. Instead, the newspapers, cheap in price and widely read, give the same thing that is obtained in America from more expensive sources. The French newspapers welcomed and definitely encouraged writers of short stories; the stories, themselves, were widely read and much criticized.

And it was in the Parisian newspapers that such writers as Coppee, Daudet, and Maupassant first became known. Balzac, one of the great writers of all time, broke definitely with the past in his art, and his methods were adapted by the great writers of fiction, many of whose names are as familiar as our English ones—George Sand, Anatole France, Daudet, Merimee, Zola, Maupassant, Flaubert, and others.

Stevenson in England, you will recall, was much influenced by the French writers. He summed up their art when he said in reply to a friend who had asked him why he did not change the ending of a certain story: "Make another end to it? That's not the way I write. The whole tale is implied. I never use an effect when I can help it unless it prepares the effects that are to follow. That's what a story consists in. To make another end than that is to make the beginning all wrong."

Notes to the teacher:

If the material on the short story in France were divided into two periods, the last being the modern one, Balzac's story would begin the latter. However, if it is possible, Merimee's story of "Mateo Falcone" should be given in the first lesson, in addition to at least one of the briefer, older ones. The modern short stories represent a section of the best of France's art, and as many of the stories as can be arranged for should be given in class. "Mateo Falcone" is counted one of the greatest short stories of all time, and if the majority of the class are not acquainted with it, the members will enjoy it much better than they will some of the older ones. Balzac's story, in its way, is equally great, but it is not placed on the suggested list because it might not appeal to all the members of the class. Questions on the stories should bring out the characteristics of the French art in comparison with that of other nations previously studied, and on the style of the individual stories. One easy way of getting at this later is to ask the members if they could tell another story by the same author if the name were withheld, then ask them to explain why. Questions on the short story as a form of art, given early in the course, may be used to good effect on the French stories.

"The Divided Horsecloth" by Bernier

Nothing is known of Bernier except that he lived in the twelfth and thirteenth centuries and that his name is signed to the ms. of "The Divided Horsecloth." This is a beautiful story of a certain trait in human nature that has not varied much from the beginning of man. It is the account of a wealthy and

prudent man from the common ranks who went up to Paris so that he might better himself and family. Time passed, the wife died, and the father loving his son and desiring to see the boy well and happily married, forgot how necessary wealthy possessions are for retaining independence of ways and thought, and gave all of his wealth to his son. It was not long before the father was looked upon as an object of charity in the home he had built. The wife, who had been obtained at such a price, grew weary of the old man and asked that he be sent away.

The old father, grown weak and weary, protested and then agreed to go if first he should be given a piece of cloth to protect him from the cold. Selfishly, the son refused, but later relented by saying the old man could have one of the cloths now used to cover the horses. The son called for his young boy to do the errand, and it was here that the child's wisdom asserted itself, and gave the unexpected ending to the Fabliau.

Questions on "The Divided Horsecloth"

1. In what ways can you place the period in which the story was written?

2. What is the universal appeal of the story?

3. What are the characteristics of the Fabliau as exemplified by "The Divided Horsecloth?"

"Mateo Falcone" by Prosper Merimee

Prosper Merimee, who is one of the great masters of French style and of short story writing, was born at Paris in September, 1803. He studied at the bar but never practiced law. It was his good fortune to become acquainted with the mother of the future Empress Eugenie, and when Eugenie married Napoleon III, Merimee became a court favorite and was given a number of coveted positions.

He was a man of deep emotions, which he successfully hid from all but his best friends, and even they found it hard to pierce his stoical reserve. In spite of his kind and helpful nature, he had a distrust and even a contempt for mankind. Several times he was disappointed in love affairs, and this fact may account for the hard, vampirish quality of many of his women characters. His deep but hidden emotions also give a clue to the wild, unbridled nature of his characters.

When "Mateo Falcone" was written, Merimee had not been to Corsica, but he afterwards visited there and was entertained by an aging woman who had long been the leader of a famous feud. He told her story in "Colomba." Merimee died at Cannes, September, 1870 just after the close of the Franco-Prussian war. Many of his short stories are known throughout the world, and one of them, "Carmen," inspired the famous opera by that name.

Questions

(It must be remembered in this story that the Corsicans, through long years of being unjustly treated and governed, had learned to take the law into their own hands. The men killed, not for lust and robbery, but to see that justice was administered. The weak man was the one who let an offense go unpunished.)

1. What features of the setting are necessary to make the action appear probable?

2. What traits of character in Gianetto, Fortunato, Gamba, and

Mateo are motives for the successive stages of action?

3. Do you judge these characters most by what they think, say, or do? Which method of indicating character is most dramatic?

4. Do you sympathize with Fortunato or are you merely shocked by his death?

5. Is the repetition of the bribery artistic?

6. Could the story be made into a play? If it were a one-act one, where would you lay the scene?

Social Service

(Fourth Week in April)

PERSONALITY STUDY: THINKING STRAIGHT

Based on Overstreet's *Influencing Human Behavior,* pages 184-200

When any of your friends have offered you a penny for your thoughts have you ever considered that your "thoughts" were worth the price offered? If you ever hesitated in making the proposed exchange, has it not been mainly because you were ashamed of the very trivial nature of the less than half-formed ideas you were entertaining? A very large proportion of our so-called thinking is very readily recognized as being anything but genuine reasoning or creative thinking. And a large majority of what seems to pass as the true coin, so to speak, is in reality a counterfeit variety known in modern psychology as rationalization. There are so many pitfalls that beset the course of straight thinking that the wonder is that this rather rare process is ever engaged in or found in others by people who are acquainted with its characteristics. Let us now address ourselves as vigorously as we may to the important problem of straight thinking, *i. e.* thinking in the best sense of the word.

First, it may be well for us to characterize more specifically each of about five of the various types of mental processes which we call thinking. They range all the way from the get-no-where activity of the thinking mechanism when hazy ideas are used in a mere "idling" fashion on to the distinctly human use of clearly defined ideas in the successful search for truth.

1. *Reverie or day dreaming* is a type of thinking which occupies a great deal of our time and seems to require a minimum of effort. It goes on almost spontaneously and seems to be rather self-centered in character. Can it be possible that an old cow lying in the shade chewing her cud could often match us for worthwhile mental activity? Animals generally are not accorded the use of ideas, but it surely would not be claiming much for the above mentioned cow if we admitted that her possible dreams of new pastures were as worthy as are our day-dreams of "castles in Spain." Of course under some circumstances a moderate amount of day dreaming may not be objectionable. At times it may be quite harmless or even beneficial as a relaxation after prolonged mental effort. It presents, however, some real dangers. For example, it often tends to unduly color or crowd out altogether our

more worth-while types of thinking.

2. *"Wishful" thinking* has more sequence and direction than reverie, but otherwise is much the same. It, too, occupies much of our time and accomplishes little or nothing. It is this futile type of "thinking" which we nearly always bring to bear on such problems as spreading the gospel, conservation, flood control, immigration, community clean-ups, adjustment of the tax burden, overcoming the present business depression, building up Zion in Jackson County, etc., etc. Here too, belong our fabrications of easy rewards in heaven with which we were concerned in our last lesson.

Both reverie and "wishful" thinking would furnish examples of what is sometimes discussed as *autistic thinking,* i. e. thinking which is sufficient unto itself. The very process itself satisfies so that one need not bring criticism to bear in order to increase the probability that it will meet the social test or square with the facts of the objective universe.

3. *Hasty or so-called practical thinking,* as the name clearly implies, is quite different from the types we have just been discussing. It seldom goes on in leisurely fashion and it is at least realistic in the sense that it has to do with the ordinary practical affairs of everyday life. There are many decisions which most of us must make every day—the majority of them of minor importance. We say: "I *think* I'll call at the postoffice—try eating an olive—ask Mr. Jones for a job—buy a paper—become a teacher," and so on. The words we use in announcing these decisions indicate that we are inclined to believe that they follow upon thought processes of some kind and no doubt they do. But that the mental activity involved in nearly all of such cases hardly deserves to be called reasoning or thinking, is evident from the fact that most of it is done in a careless or slip-shod manner. Furthermore it is often based upon superstitions, prejudices, "hunches," and inadequate information. At best these practical decisions are based upon rather haphazard—though fairly reliable—observations and personal habits or upon beliefs which may at times represent somewhat careful thinking done for us by other people, and which we are inclined to accept somewhat blindly rather than do the necessary thinking for ourselves. For example, we may act quite appropriately at times on the statement: "Make hay while the sun shines."

4. *Rationalization* is a term which during recent years has been used to designate a kind of thinking which is often so elaborate and logical as to pass as honest-to-goodness, straight thinking. When we really learn to recognize it we are usually convinced that we should use the same care to avoid it that we would to avoid skillfully made counterfeit coins with which we might otherwise become dangerously burdened. The process of rationalization really grows out of man's conceit in jealously guarding his reputation as the one being in creation who must always have things pass through the "crucible of reason" before they can be accepted by him. He must not be accused even by himself of accepting any proposition that will not stand the test of reason. If really good reasons cannot be found, then acceptably "good" reasons must be brought forward. If necessary, he will be blind to all evidences except those which further his side of the case. Both true and false elements are strangely mingled together in the effort to justify his actions, attitudes, or beliefs, but the

result is a line of argument which seems at least to himself to be very logical and reasonable. If it seems plausible and persuasive to others, so much the better. Thus we see that rationalizing is little better than a process of mere self-justification and excuse-making. It is a matter of inventing "good" reasons to cover up socially non-acceptable *real* reasons. And to appreciate how logical and elaborate the process is in many cases just put someone to work defending his actions or beliefs and listen while he talks. You may initiate the interesting process perhaps by simply questioning the reasonableness of his recent purchase of an automobile; his adherence to the Republican party, or the church he belongs to; his views on vaccination or the Word of Wisdom; his support or non-support of the eighteenth amendment; his joining of a college fraternity or a lodge; his conclusions on organic evolution or the higher criticism; his attitude toward the Boy Scout Movement, or toward higher education for girls; the amount of his contribution to the Red Cross or to the Community Chest; the amount he paid as tithing; and so on. No matter on which point you challenge him he is more likely than not to offer you so-called good reasons instead of the *real* reasons. Possibly you are prepared to carry the experiment a step further and make doubly sure that your friend is rationalizing but not reasoning in any very worthy sense of the word. This is almost an infallible test if you can make it. Try calmly to win against his mere rationalization, by means of some straight thinking which has due regard for the crucial evidences in the case. As Morgan well says, "If he keeps his poise throughout, and if finally outdone, he placidly accepts the outcome of reason, he is not rationalizing, but reasoning. If, on the other hand, he shows great perturbation should he be defeated in the debate, and finally goes into a rage, one can be reasonably sure that all his arguments were simply attempts to convince himself and others of the truth of something that he wished to believe."

5. We are now ready to more fully appreciate a kind of thinking which needs to be encouraged and stimulated in all of us. We refer to *genuine reasoning or creative thinking*—the more or less rare and difficult types of mental activity comparable to that engaged in by the true scientist or philosopher when he is seeking earnestly for new truth.

The careful thinker is in no undue hurry. He has ever a "passion for facts" and will go to considerable trouble to see that they are reliable. He knows at the outset that the apparently simple process of perception or observation is beset with many difficulties. It has been well said that "we see things not as they are but as we are." (Patrick.) We seem bound in the very process of careful observation to *interpret* sense data in terms of our past experience and our mental set at the given moment. In other words, sense data do not impress themselves upon a passive and indifferent mind, but are given meaning as a result of the very active mental process of perception. To facilitate accurate perception very often sensory defects need to be remedied, or again normal perception is aided by means of microscopes, photographic films, telescopes and other instruments of precision. Very often observations are made under conditions of experimental control. Considerable patience is exercised in making accurate measurements,

records and other provisions to facilitate verification by subsequent observers. Precautions are taken all the way along the line to guard against errors, unrecognized artifacts, illusions, data collected under the influence of hampering distractions or prejudices, etc., etc. In short, experts make observations under the most favorable conditions possible and keep suitable records of the same as a basis for carefully guarded inferences which come into special prominence later.

For convenience we shall now take up a separate consideration of the process of making inferences. Before we begin, however, it may be well to remind ourselves that in reality the collection of facts and the making of inferences about them, are not wholly separate processes. In his recently published "Psychology" Woodworth says, "There is a close relation between sense perception and reasoning, and inference is an extension of the pattern-grasping activity beyond the sensory field. * * * From simple cases (of perception) we can trace a continuous series extending to the most abstract reasoning imaginable."

The person who has acquired the habit of straight thinking not only insists that his facts be thoroughly tested and verified, but he is even more cautious, if possible, to have his theories carefully checked up by other competent workers so that they may approach as nearly as possible to the status of well tested probabilities or practical certainties. So cautious is he that he never claims for even very well established laws or principles the status of absolute truths. One is impressed by the steps involved in the gradual development of the laws or principles of science. First, we have phenomena to which are attached a minimum of meaning. Second, an attempt is made to understand these phenomena by means of one or more preliminary guesses or speculations. Other inquiring minds cooperate in checking up on the validity of the proposed guesses. A third step is taken when one of these is found to fit the known facts sufficiently well to raise its status so that it may be properly designated as an hypothesis. Fourth, when this in turn becomes considerably more well established by means of further scientific procedure it becomes proper for the first time to call it by the rather dignified name of theory. Fifth, after much more extended verification by many trained investigators, it is finally referred to as a law or principle. An important safeguard which careful thinkers have learned to use during this whole process is known as the law of parsimony. The New English Dictionary explains it as "the logical principle that no more causes or forces should be assumed than are necessary to account for the facts." When scientists apply it in helping to choose between two or more rival hypotheses they choose the one which is the simplest, and which best takes into account all of the thoroughly established facts and generalizations of science.

Sound reasoning also implies great care in avoiding a number of well known pitfalls of thinking which we can do little more than mention at this time.

1. Rationalizing as a substitute for the ideational search for truth may perhaps be regarded as one of the very common hidden dangers to be avoided.

2. Some people "reason" like this: "Christianity is either the most vicious fraud ever perpetrated upon the world, or it is the most glorious revelation of divine truth which has ever blessed mankind." It may be

the latter, but it should be clear that this process of so-called reasoning does not establish the proposed generalization. Is not this simply an example of the familiar disjunctive fallacy?

3. Then there is the danger of false analogy. Even a true analogy does not prove a conclusion. Its only proper use is to help explain it and even here we should be aware of the danger of attempting to carry an analogy too far.

4. Hasty generalizations should be carefully avoided. All of us may well cultivate more of a tentative attitude toward knowledge, for as indicated above, many of our generalizations are in the constant process of formulation and reformulation and they all rest upon various degrees of tested probabilities rather than upon absolute certainties. Our "hankering for certainty" should not lead us into the pitfall of prematurely fixed ideas.

5. Sometimes thinking is done by incorrect causal relationships. How common is the tendency to "jump to conclusions." It seems so difficult to wait until we have data which are not only fair and typical, but also sufficient in amount. Who has not seen the typical politician fall into this error when trying to explain the cause of either hard times or prosperity? Patent-medicine testimonials are full of the same type of "reasoning."

6. Too often people attempt to think through ambiguous terms. They may confuse making the world safe for democracy with making it safe for the Democratic party, or prophecy with mere prediction, or tax reform with the undue increase of the average tax burden. Most of us have doubtless heard wasted arguments end with remarks something like this: "Oh, if that is what you mean then I agree with you and there is no use of further argument."

7. Another well known pitfall which careful thinkers avoid is to base a line of reasoning on one or more unsupported assertions. At times prominent people who may have splendid insight or access to abundant evidence in one field, attempt to have their assertions accepted just as readily in other fields where they really should assume a much more humble position. Why should anyone be confused by the views of Edison on intelligence tests or those of Burbank on immortality, or the half-baked notions on chemistry put forth by a prominent psychologist, for example?

8. Again people are hindered from doing straight thinking by the notion that is sometimes entertained that because seemingly valid objections can be raised against a proposition it should therefore be wholly rejected. Recently the proposal to abandon the use of a little ungraded school in a certain district was at least temporarily defeated largely because certain quite irrelevant objections were played up by certain interested parties and the anti-superintendent local paper. To win out there seemed to be no real need of discovering the possible valid objections that might have been brought forward. The fact that objections could be raised was convincing enough. How foolish!

9. Sometimes sound conclusions cannot be reached because the main issue is either lost sight of, or purposely evaded. We say that the person is arguing "beside the point." Many a lawyer with a weak case to defend wastes time on non-essentials, often on mere trivialities, instead of using his energies on the really crucial points that rightly

should be stressed. A rather low form of this error is when he resorts to the "calling of names" or some worse form of personal abuse.

10. At the risk of seeming to over-lap somewhat in our enumeration of common pitfalls, let us go on to a brief statement of the danger of shifting ground. When this slippery practice of refusing to be pinned down even when you are wrong is consciously engaged in, it is indeed a despicable thing, but very often people seem to fall into this error quite unconsciously. An argument becomes endless and at the same time gets nowhere because one or both of the participants have acquired such automatic facility in shifting from one proposition to another one, the moment he seems pressed to face a decision on the one he started with. In honest thinking one ought to first clearly define the problem, then bring forth the evidences that are relevant and accept the appropriate conclusions no matter what becomes of one's preconceptions.

11. We should not fail to call attention to the importance of discounting our prejudices and those of the ones whom we choose to help us with our thinking. No one likes to be taken in by a mere propagandist. Yet everyone has prejudices of some kind. Even the so-called impartial scientific investigator has them as part of his equipment. The important thing is to allow sufficiently for probable prejudices that would tend to unduly hamper a person in making a given investigation or in appraising its validity or significance. We are helped in knowing how much to discount these by becoming acquainted with investigations or conclusions made by others who are inclined to show partiality in the opposite direction. If your own bias is very pronounced, it is a good practice to give the benefit of a possible doubt to the opposite side, especially if your selfish interests are involved in the decision to be made.

12-14. We could go on enumerating cautions against trying to do clear thinking under conditions which make us highly suggestible, against basing important decisions on what we sometimes call "chance" such as the mere flip of a coin, against being swayed to a warped conclusion by strong but very temporary emotional factors and so on. But surely we have been impressed with the fact that straight thinking is not a simple and easy matter. We also know that the trained thinker is well aware of many guide-posts, and that when he in cooperation with many others finally announces careful inferences as high probabilities or practical certainties that it is not the result of mere child's play that anyone who has reached his majority can engage in as successfully as anyone else.

Let us be grateful that we have many carefully worked out observed uniformities which are sometimes disparagingly styled the "theories of men." And let us also resolve that as adults believing in the dignity of man and his eternal possibilities we will accept Overstreet's challenge and proceed immediately to get rid of our possible "museum of immature fixations, snap judgments, picked-up prejudices, and unverified 'hand-me-downs' * * * . The great hope of straighter and more fruitful thinking among adults," he goes on to say, (lies) "in the increasingly wide recognition of the fact that education should not be confined to a few preparatory years, but should be a continuing process throughout life."

Problems to Select From for Class Discussion

1. Explain as clearly as you can what is meant by science and scientific method. Which is the more expert procedure; "accurate observation" or "cautious inference?"

2. Do you think Overstreet is too hard on the rationalizers? (See pp. 191-193). Describe a good recent example of rationalizing that you have observed. How did you know it was really an instance of rationalizing?

3. Mention and describe briefly each of three other rather unworthy types of thinking. What is the relative prominence of each in our lives?

4. What constitutes thinking in the best and most worthy sense of the word? Of what significance is such thinking in human life? Can a person be truly religious who does no such thinking?

5. What important differences would it make in the world "if we feared the entertaining of an unverifiable opinion with the warmth with which we fear using the wrong implement at the dinner table, (and) if the thought of holding a prejudice disgusted us as does a foul disease"? (Trotter.)

6. According to the dictionary what is the distinction between a theory and an hypothesis? Explain the steps involved in the gradual development of scientific laws or principles. Read Alma 32:26-43 and see if you can discover such corresponding steps as, for example, non-belief, desire to believe, belief, faith and knowledge in the realm of religious experience.

7. Distinguish between the legitimate kind of doubting involved in worth-while thinking and the kind that should be avoided and warned against. Give an instance that you know of where doubting seemed to be engaged in for the mere sake of doubting. In this connection consider the following quotation from the psychologist Stratton: "Doubt is a state of incomplete or suspended judgment to be distinguished from belief, either in its positive or negative form. Doubt is closely connected with the formation of belief. (Doubt) is useful so long as it tends to make belief more intelligent and more in harmony with wide experience (but it may) far outlive its period of usefulness."

8. Among the "essentials of the thinking process" Strayer and Norsworthy mention, "a state of doubt or uncertainty, resulting in suspended judgment." Colvin and Bagley say that "thinking comes only when a problem is presented or a situation faced, only when a 'crisis' in our behavior arises." The following is from Dewey: "To maintain the state of doubt and to carry on systematic and protracted inquiry—these are the essentials of thinking." Does it follow then that the person who says he "has never had even the least shadow of a doubt about anything pertaining to the gospel" is confessing that he has not done any thinking about it? Do the above quotations furnish a clue as to how to stimulate real thinking? Discuss.

9. Comment on this statement from Tennyson's "In Memoriam:"

> "There lives more faith in
> honest doubt,
> Believe me, than in half
> the creeds."

How would you deal with doubts in religious matters such as are sometimes expressed by adolescent boys and girls? Does the unwillingness to entertain such doubts imply much or little faith in the gospel?

10. Comment on the following

quotation from G. M. Stratton in relation to this lesson: "When we are offered new lamps for old, we must test the new to see how much of the old Aladdin-magic they contain. Let us have the new with the least loss."

11. Mention and briefly explain as many pitfalls of thinking as you can. Discuss the statement: "When a problem is well defined it is half solved."

12. Find these phrases in the last half of the chapter in our text and comment briefly on each: "solemn, self-justifying muddle-headedness," "heresy hunting," "do not know the science," "a new idea is beginning," "law-makers ill equipped," "a most exhilarating prospect," "over-rated 'school of experience'," "the prevalent 'drill' technique."

13. Someone has said that the using of isolated Scripture texts according to the Ready Reference pattern, contributes to a never-ending and hopeless mass of rationalizing. It is said that as long as we admit the vaidity of the method our opponents will be tempted to carry the same method to even more ludicrous extremes and we go on wrangling forever. What would you substitute for this method?

14. Have you ever been astonished at the way some people are impressed by obscure, mystifying, or even meaningless phrases? They seem so credulous or so unable to think that they fairly revel in a mass of worthless drivel which no one can possibly understand. The more obscure the material is the more sure they seem to feel that it contains important "concealed wisdom." Consider, for example, this sample taken from certain occult literature with which our country is flooded. It is supposed to answer the question as to "WHERE DWELLS THE I AM." It reads thus: "Through involution we are carried back to the nativity or primary life through material form which is the first expression of love through earth form or upon this earth plane." (This has been carefully checked as a correct quotation.) In your opinion what is the relationship between clear thinking and clear expression?

God

God thinks—and suns spring into shape;
He wills, and worlds disintegrate;
He loves, and souls are born.
And loving is His only way
Of bringing budded lives to bloom—
Of changing night to day.

—*Isabelle Ingalese.*

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